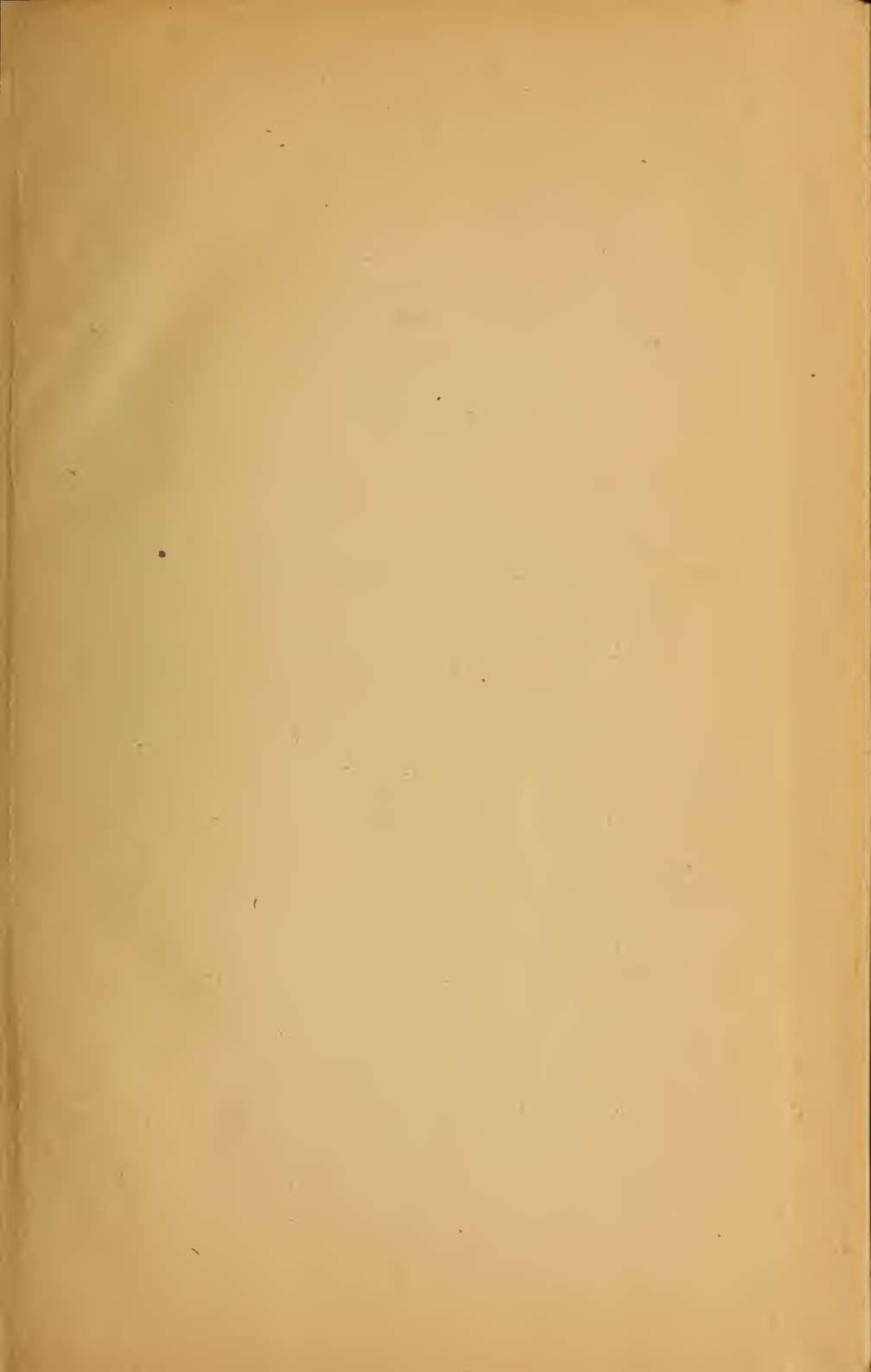


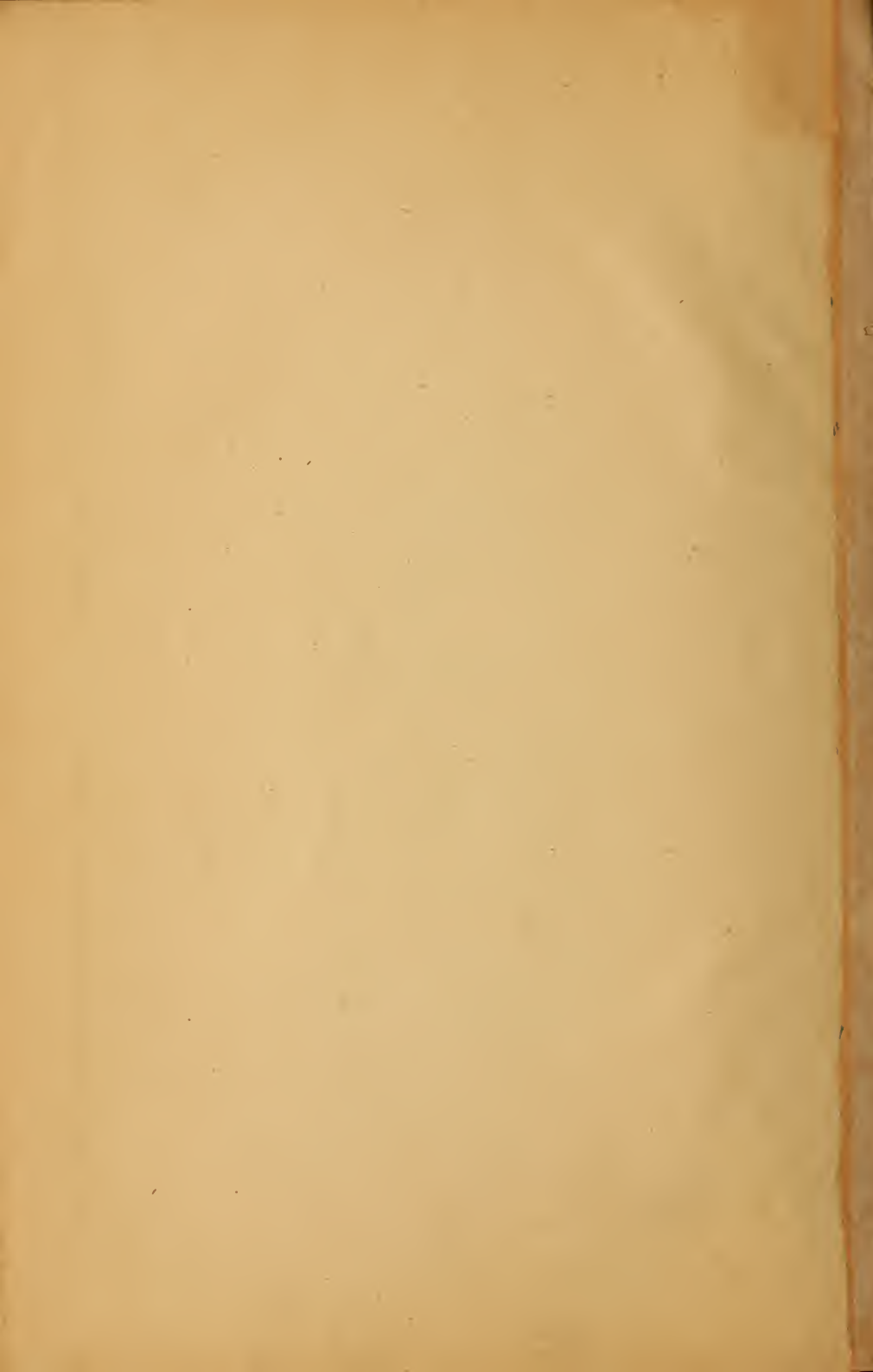
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**A**  
**GRAMMAR**  
**OF THE**  
**GALLA LANGUAGE**

**BY**  
**CHARLES TUTSCHEK**

**EDITED**  
**BY**  
**LAWRENCE TUTSCHEK. M. D.**



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**MUNICH**  
**1845.**

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TO  
**SIR THOMAS DYKE ACLAND BART.**

THIS LITTLE VOLUME IS INSCRIBED

AS A TRIBUTE

**OF RESPECT AND GRATITUDE**

BY

**THE EDITOR.**







## **Preface.**

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The present little work must be laid before the learned public in a condition which, in regard to completeness, leaves very much to be desired, since the early death of my brother prevented him from finishing it according to his original plan. When I resolved to continue the studies begun by him, (a full account of which is given in the preface to the Dictionary), I entertained the hope, that by the time of publication I should have made such progress in the language as to be able, by the aid of his labours and the abundant materials which he had collected, to complete the imperfect portions of the Grammar, and to supply, partly at least, those in which it is entirely deficient. The time however was too short for such an undertaking, besides which, the aid of a native Galla was necessary to enable me to furnish those parts which are wanting, inasmuch as they present the most difficult problems of grammar, and require a full knowledge of the language for their solution. They are those which in other grammars are comprehended under the head of Syntax.

In some places, for instance in discussing the subject of Pronouns, rules are given which naturally belong to the syntax; but these are merely passing remarks not intended by the author to supply the place of a syntax, which he had purposed to discuss in a full and ample manner.

Those parts which appear to be finished are, the doctrine of Verbs, the Numeral Adjectives and the Pronouns. The numbers which treat of the Negation, Nouns, Adjectives and Particles, are taken from a communication which the author laid

before the Royal Academy of Sciences in Munich on the 2<sup>nd</sup> of January 1841. The incompleteness of these parts cannot fail to strike the notice of the reader, and a careful study and comparison of them may detect contradictions of rules given in other parts. But this must be accounted for by the circumstance that the above mentioned grammatical sketch was communicated at a time when my brother was still in many respects involved in doubts and uncertainties, though he was already able to speak the language with considerable fluency. He succeeded, in the course of his subsequent studies, in resolving many of these doubts, but his later acquisitions in this language were either not written, or left in such an indigested form that I could not make use of them. I have therefore given these fragments to the public quite unaltered, except in a few places where my own knowledge of the language enabled me to venture upon some corrections.

To gratify the reader by some connected specimens of the language, I have added three prayers and two letters, together with their translation. These as well as the examples given to illustrate single principles have been corrected throughout according to the orthography exhibited in the Dictionary, with the exception of a few words that could not be found in it. I regret that circumstances prevent me from publishing maps of the native countries of Aga, Aman, and Akafed'e, as I formerly intended; they will perhaps find a place among the results of my own African studies to be published hereafter.

The translation of the grammar was performed by Mr. M. J. Smead from Richmond Virg., to whom I feel myself the more obliged as, on account of the novelty of the subject, he gave himself the trouble to make some studies in the language itself; I am, therefore, quite confident that this translation is, in every respect, an exact reproduction of the German original.

Munich February 1845.

*The Editor.*

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## **Introduction.**

### **Of the letters and their pronunciation.**

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#### **I. General observations.**

##### **1.**

If the Gallas have a written language, which is rendered probable by recent accounts, it must have a peculiar alphabet or syllabarium, as none of those hitherto known can express with exactness, all the sounds that are found in it. Hence alone it follows that the Galla cannot be written with the Amharic syllabarium, as has been attempted by the translator of the Canticles in Bruce's travels II. 104, since notwithstanding its richness, that syllabarium fails to convey many of the sounds to be met with in Galla, and on the other hand it contains not a few of which no trace is to be found in this language. It appears to me that the adaptation of Roman characters to Galla sounds, as far as it is possible, is the only way of making this interesting language accessible, and it would lose nothing of its practical usefulness even though a method of writing peculiar to the language were to be discovered and deciphered.

2.

This has been done in the present work. With regard to the choice of letters to express particular sounds, I have added another to the many modes already existing, and perhaps have thus made the confusion still greater. But as long as no general rules capable of being adapted to all the different languages which are still to be discovered, are established and universally acknowledged, it will necessarily remain the privilege of the first inquirers into newly discovered languages, to characterize their special observations according to their own method. It has been my endeavour, however, in designing my system of characters, to avoid a great number of punctuations and newly invented signs, and to render the method of writing as natural as possible, so that a few remarks may suffice to explain the single characters to the reader.

3.

The single letters have been arranged in families, which at first may cause some inconvenience in looking for them in the dictionary, but which may be excused on account of the heterogeneousness of the matter and of the inadequacy of our usual arrangement.

4.

Hitherto the number of characters found necessary to write the Galla amounts to 30. But in the last intercourse with the young Gomanian (see Dictionary pag. XIII.) it was found that the inquiries into the system of sounds of this language cannot yet be considered as complete; for many sounds after a comparatively short time became perceptible to the sharpened ear of the observer, which at first escaped him, and to which perhaps many more may hereafter be added. A part of this discovery has been already adopted in the dictionary, namely the *tsh*, a sound between *tch* and *dj*, and in some cases the Slavonic *l*, and lastly a nasal sound which probably belongs only to the idiom of Goma, answering in the pronunciation of the two others to an *n* before a *z* or a *y*, as: *qile~za*, instead of *qilenza*, *mā~gaga* for *mangaga* etc. But besides these sounds, it is still necessary to adopt an entirely breathless *T*-sound lying between *t* and *d*, and then a *p* more, if the cases in which this sound occurs do not merely indicate a gemination of the *b*; — in short, more exact investigations, with different natives are still to be made, in that important part of grammar, the orthography of the language.



## II. Table of the letters.

1. <i>a, á, ã, à</i>	9. <i>tch</i>	17. <i>f</i>	25. <i>ñ</i>
2. <i>e, é</i>	10. <i>tsh</i>	18. <i>b</i>	26. <i>z</i>
3. <i>i</i>	11. <i>dj</i>	19. <i>y</i>	27. <i>ç</i>
4. <i>o</i>	12. <i>dy</i>	20. <i>w</i>	28. <i>z'</i>
5. <i>u</i>	13. <i>t</i>	21. <i>r</i>	29. <i>h</i>
6. <i>k</i>	14. <i>t'</i>	22. <i>l</i>	30. <i>ç</i>
7. <i>c</i> resp. <i>q</i>	15. <i>d</i>	23. <i>m</i>	
8. <i>g</i>	16. <i>d'</i>	24. <i>n</i>	

## III. Remarks on the Alphabet.

### I. V o w e l s.

#### 5.

*a* sounds everywhere like the clear English *a* in „father.“ It may be long or short; it is long either by nature, or from the contraction of *aa*, for example: *bā*, to go out, contr. from *baa*;  
*awa*: *lakā*, to count, contr. from *lakawa*;  
*aya*: *tā*, to sit, contracted from *taya*.

#### 6.

At the end of words, *a* is very often almost mute, or spoken so short that it seems to be only a breath, and aiming, as it were, at the sound which it denotes, as in the Tumale language. I have marked this vowel by writing it over the line in this manner: *Wac̣*, heaven; *zogiṭ*, salt. When the word takes an increase from declension or conjugation, the full sound appears again, which proves that it becomes mute only from haste in speaking.

#### 7.

The same is the case with all the other vowels. Examples are: *Akafeḍ*, a name; *torbaṇ*, seven; *toḳ*, one; *Siḅ*, the name of a Galla-country.



8.

*e* has two different sounds: 1. like *a* in fate: for example: *beka*, I know; *teza*, thou sittest; — 2. like the *e* in were, there, or like the German *ä* in *Säge*, *Väter*. I have marked it thus: *mēka*, how much? — *rēfa*, a dead body.

9.

*i* sounds like *i* in pin; *o* like *o* in no; *u* like *oo*. All these vowels are likewise either long or short.

## II. D i p h t h o n g s.

10.

The Galla is devoid of real diphthongs, that is to say, of such as already lie in the roots of the words themselves, the particle „*wau*“, „no“, must be the only exception, but even this word would perhaps be spelt better with *w* than with *u*. All the other combinations of vowels are merely formed by declension or conjugation. In the examples: *bai* (imperative mood of *baa*, I go out); *tau*, to sit; *himboin*, do not weep; *himbuin*, do not fall etc., the *i* and *u* are always characteristic of a certain mood or tense, but never an element of a natural diphthong.

## III. C o n s o n a n t s.

11.

*k* is always the hard palatal sound as in key, kill.

12.

*c* (before *e* and *i* written *q*) is a softer sound produced by pressing the tongue against the middle of the palate, and pushing or smacking with it, but without an aspiration, whilst the *k* proceeds with a certain aspiration deeper and from the hinder part of the mouth. The pronunciation of this sound requires great care, because by its being confounded with *k* or *g*, mistakes are unavoidable; thus *caca* is soot; *gaga* wax; *kaka*, the root of *kakad'a*, I swear, take an oath.

13.

*g* has everywhere the hard sound of the English *g* in go, gain, nor is it ever melted with *n* into that nasal sound *ng*, so frequent in the European languages. The latter sound is entirely wanting in

Galla, and wherever *ng* occurs, the two consonants must be spoken separately, for example: *dan-ga*, not *danga*, nourishment.

14.

Before *m*, *g* appears assimilated to it in the dialect of Sibu; viz. Aga said *damma*, instead of *dagma*, honey.

15.

*ch* is employed only in a few cases as a euphonical softening of *k* before *n* and *t* in the inflection of verbs, for example: *ani beka*, I know; *ati bechta*, thou knowest; *nu bechna*, we know; its pronunciation is then the same with that of the German *ch* in „dich, mich“.

16.

The three sounds *tch*, *dj*, and *dy*, which from their nature lie between the *K*- and *T*-sounds, have been adapted to the English pronunciation; *tch* being the harsh sound *tch* in fetch; *dj* is pronounced as if it were *dsh*, but softer; and *dy* still softer than this. This sound is best produced by pronouncing the *d* and *y* quickly according to their usual pronunciation.

17.

Besides these three letters I have availed myself also of *tʒ*, *tʒ'*, *dʒ* and *dʒ'*, in order to preserve the root in verbal forms, because by changing them into *tch* or *dj* it would often become impossible to distinguish the latter, for example: the III. form of *d'éd'a*, to eat, (said of cattle), I have written *d'éd'ʒ'iza* (I feed), not *d'étchiza* or *d'édjiza*, for the purpose of showing, that the final consonant of the root is *d'*, not *t*, *d* nor *t'*, which is of importance to be known in the conjugation.

18.

*t*, *t'*, *d*, *d'*. A right and accurate pronunciation and writing of the *T*-sounds, offer greater difficulties than all the other letters in the Galla; and the utmost precaution ought to be observed not to confound them with each other, because nearly always the distinguishing of the words depends on it. I never found in any other language, such an exact and sharp distinction in this class of consonants, even when spoken as rapidly as possible, as it is in the mouth of the Gallas.

19.

That is the reason, that, in the inflection of verbs, when another *t* is joined to a root ending with a *T*-sound, and an assimilation of

both seems to be natural and even requisite, both are exhibited, in order to make the root discernible, as in the following:

*fidta*, thou bringest, from *ani fida*; *ñad'ta*, thou eatest, from *ani ñad'a*; *fit'ta*, thou endest, from *ani fit'a*; *kutta*, thou cuttest, from *ani kuta*.

## 20.

The single *T*-sounds are as follows:

- 1) *t*, our hard and the German aspirated *t* and *th*, as in *Tanne*, *Thau*. (The breathless *t* could not until now be adopted.)
- 2) *t'*, a *T*-sound peculiar to this language, and a very hard one, in pronouncing which the tongue is pressed closely against the upper fore-teeth, so that after the *t'*, almost a soft *s* becomes audible, and the *z* that is wanting seems to be supplied. Examples: *t'ut'a*, I smoke; *t'ife*, blue. Perhaps *t'* has its analogy in the Amharic class of letters represented by the *T'ait*, *Tsh'ait* and *Ts'adaï*. \*)
- 3) *d* is our soft *d* in *day*, *load*, *maid*; for example: *dina*, enemy; *eda*, because.
- 4) *d'*, is a singular sound, scarcely to be expressed by European organs. It is very soft, and formed by a gentle push of the tongue upon the hinder part of the palate, so that between the *d'* and the following vowel, another consonant seems to be intercalated, similar to the Semitic *Ayin*. It forms thus, to a certain degree, the bridge from the *T*-sounds to the gutturals, and before the ear is well accustomed to this peculiar consonant, it is usually confounded with *g*. Examples are: *d'ufa*, I come; *mid'an*, grain.

## 21.

The following words will show the great importance of a precise distinction between the *T*-sounds above mentioned:

*duta*, 2. pers. pres. of *dua*, I die,

*duda*, adj. deaf,

*d'ud'ā*, verb, I devour,

---

\*) Before *n* the three *T*-sounds *d*, *t* and *d'* are assimilated without causing a doubling of the *n*, the *t'* however rests unchanged; for example: *fuda*, I take, plur. *funa*, we take; but *fit'a*, I finish, plur. *fit'na*, we finish.



*tuta*, subst. crowd, multitude,

*tut'a*, verb, I smoke,

these five words being of the same signification, if not distinguished by a right pronunciation of the respective *T*-sounds.

22.

*f* has always the sharp sound of *f* in fat, fall; a softer sound for this consonant being wanting.

23.

*b* in the beginning of words sounds like our *b* in bind, bow: in the middle, particularly before vowels, almost like *v*, for example: *d'abe*, he did not find, (spelt: *d'ave*.) Before *n* it sounds almost like *m*, for ex. *tchabnani* (partic. pret. of *tchaba*, I break) spelt: *tchamnani*. But here also a real assimilation of *b* with the related liquid *m* might be supposed.

24.

*y* sounds as in English, in the beginning as well as in the middle of words, but being a consonant it never forms a diphthong; which may be seen particularly in the primitive form of the verbs, which I regard as constituting the 2<sup>nd</sup> conjugation, and still more in the II. form of their roots; as *kà*, contracted from *kaya*, II. f. *kayad'a*; where the *y* must be regarded, not as forming the diphthong *ay* with the vowel *a*, but beginning the next syllable, in this manner: *ka-ya*, — *ka-ya-d'a*.

25.

*w* must be pronounced in the beginning and in the middle of words like the English *w*, so that it sounds almost like a diphthong; for *rawad'a*, I finish, sounds almost like *rauwad'a*.

26.

*r* has the same sound as in English.

27.

*l* has its usual sound; when it stands before *n*, the *n* is assimilated with it and the *l* appears doubled, for ex. *ilala*, I see; 1<sup>st</sup> pers. plur. pres. *ilalla*, instead of *ilalna*, we see.

28.

The dead Polish *l* has not been expressed by a proper letter, but it is, in the few cases in which it occurs, always marked as such by special explanation.

29.

*m* is the same as in other languages.

30.

*n* likewise. Before *l*, *m*, *n*, *r* it is assimilated and forms *ll*, *mm*, *nn*, *rr*. Before *b* it is changed into *m*, and before *w* it quite disappears. Respecting *n*, (marked thus: *n'*;) the negative *n*, as I call it, see Dictionary pag. 176.

31.

*ñ* is a sound which employs tongue, nose, and palate at once, and so singularly that I could by no means hit the right pronunciation; it is similar to the Italian *gn* in *legno* or to the Spanish *ñ*, but without any admixture of *i*, which is more or less the case in those sounds. Whether it has any analogous sound in the Amharic *Gnahas* or not, I do not know; I doubt it however, because — as it is by Ludolf simply expressed with the Italian *gn* — the pronunciation of *Gnahas* ought to be much easier than this sound, so difficult for our organs.

32.

*z* denotes the soft *s*.

33.

*ç* is the sharp sound of *s*.

34.

*ś* or *z'* as I have remarked above expresses the English *sh*.

35.

*h* is found only in the beginning of words, and is the simple aspirate as in our language.

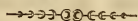
36.

*ʿ* is the same consonant as the Semitic *Ayin*, wherefore I have chosen its character. It occurs in the middle and at the end of words, and causes, in the first case, a singular disjunction of the word by a certain kind of pause as in *harʿa*, to-day; in the other a breathless shortness of the last vowel, as in *qileʿ*, deep; *reeʿ*, goat.

37.

After these special remarks on the letters, a general one may here be added. The decided propensity of the Galla-language to vowels, which is so great that not a single word ends with a consonant, that no word begins with two consonants, and that, wherever by inflection either

in declension or conjugation, three consonants would meet together, the harshness is avoided by intercalating a vowel or displacing the consonants themselves; finally that the rougher consonants *t*, *t'*, *k*, *tch*, etc. are proportionally rare, while the softer ones *d*, *d'*, *dj*, *b*, *g*, etc. are frequent, makes the language, particularly in the mouth of a native Galla, very soft, and especially qualifies it for versification. This property also appears to be the reason that, although the Galla poetry is otherwise so poor, rhyme is nevertheless so much cultivated that it occurs not only at the end of lines, but also frequently in the middle, and even at the end of every foot.



## **Part first.**

### **Of the different parts of speech.**

#### **CHAPTER I.**

##### *Of the verb.*

##### **Preliminary observations.**

38.

As almost in all languages, and especially in the oriental, the verb is the soul of the whole, and the root of nearly all the other parts of speech, so it is in the Galla language, although it belongs to none of the known families.

39.

For this reason I have followed the custom adopted by oriental grammarians, in placing the verb at the beginning. But in treating of it I have, according to European usage, considered the inflection as the distinguishing characteristic of the conjugations; though, according to the views of the oriental grammarians, we might have inferred different conjugations from the different modifications a verb is capable



of admitting, namely by the use of affixes; (prefixes in the ordinary acceptation not occurring in Galla.) However, I have followed the former method, first, because I considered it, in general, better suited to the nature of the language; secondly, because it enabled me to explain the formularies of the verb more clearly than any other method, where for every individual form a particular scheme would have been necessary.

40.

In this manner I have reduced all the verbs to three conjugations, according to the terminations of the second person sing. of the present; the root of every primitive verb being found by cutting off the terminating *a* of the 1<sup>st</sup> pers. sing. of the same tense, except that contracted verbs must first be resolved into their primitive forms.

41.

I say primitive verbs, or verbs of the first form; for I consider all verbs derived from one and the same root, by affixing syllables, as only different forms of the primitive verb, which, in Semitic, are called conjugations; and of these, and their formation, as being not only the most important part of the doctrine of verbs in particular, but of grammar in general, I shall now proceed to treat.

42.

In doing this I shall take it for granted that the usual grammatical notions concerning the nature of verbs and their classifications according to their signification, as well as the other parts of speech, are already known; these principles being sufficiently explained in various other grammars, and the Galla language, in this respect, requiring no material innovation.

## § 1. Formation of verbs.

### I. General remarks.

43.

All primitive verbs in Galla have the property of producing, by affixing syllables, new verbs which are different modifications of the primitive signification of the radical verb.

44.

The number of members belonging to each of the verbal families so produced is, however, extremely various, and depends on the nature



of the radical verb; whence it arises that in some verbs, singular forms are altogether wanting in the series: others are confined to only a few branches: and others again are capable of being extended to the sixth and even to the eighth link of the chain. An example in which all the forms are fully contained, though somewhat in anticipation, will not be out of place here to give a general view of them.

*bā*, the root; to go out of a thing, to go out.

II. *bad'a*, to go out for one's self, for one's own profit or damage.

III. *baza*, to cause to go out, to let go out, to drive away, to pardon, to pay.

IV. *bafad'a*, to let go out, to drive away etc. for one's self.

V. *baziza*, to cause to let go out, drive out, pay, pardon.

VI. *bazifad'a*, to cause to let go out, to drive out etc. for one's own profit.

VII. *bazisiza*, to cause to let drive out, pay, pardon.

VIII. *bazisifad'a*, the same, with the middle sense.

## II. Middle forms.

### 45.

The second form, or the first verb derived from the root is, in general, the middle voice of the first form; and precisely in the same manner the IV. is related to the III. form, the VI. to the V. and the VIII. to the VII.

### 46.

The IV. f. in some verbs, instead of a middle, has a reflective signification, these however are not numerous. An example of this occurs in *bua*, which primitively signifies; to move one's self downwards, to come down, to descend, to fall. The II. f. *buad'a*, has the middle signification; the III. f. *buzā*, to cause to move downwards, to let fall, to throw over; IV. f. *bufad'a*, to let one's self fall, to lay one's self down, to lie down.

### 47.

The formation of the II. f. consists simply in this, that the syllable *d'a* is affixed to the I. f., or, which is the same thing, the ending *ad'a* is added to the root, as:

*afa*, to make a bed, II. f. *afad'a*, to make a bed for one's self.

*ega*, to wait, „ *egad'a*.

*ifa*, to be clear, „ *ifad'a*.

*ula*, to smell, „ *ulad'a*.

*kā*, to get up, II. f. *kad'a*.  
*toa*, to pay, „ *toad'a*.

48.

In the contracted verbs in *ā* (from *aya*), the *y*, which is lost in the primitive verb by contraction, reappears in the II. f., as: *kā*, II. f. *kayad'a*; *gā*, II. f. *gayad'a*.

49.

Aman and Aga do the same with the contracted verbs in *ā* (from *awa*), as: *lakū* (contr. from *lakawa*), makes its II. f. *lakawad'a*, whereas Akafed'e has the unresolved form *lakad'a*.

50.

The IV. VI. and VIII. forms are produced much in the same manner as the II. f., that is, the IV. f. is found by affixing *d'a* to the III. f., the VI. by affixing the same termination to the V. f., and the VIII. by adding the same to the VII.; it is however to be observed, that the last radical *z*, and in verbs in *l*, the *tsh* of the III. f. are changed into *f*; an alteration analogous to that in the inflection of the III. V. and VII. forms before the inflective consonants, and probably founded upon it. In this it is seen, that it is necessary to know the laws which regulate the formation of the causative forms, to enable us to find the middle forms.

Besides the examples given above of *bā*, exhibiting the various forms, the examples which follow may serve to make the matter still more intelligible.

Root.	II.	III.	IV.
<i>marā.</i>	<i>marad'a.</i>	( <i>marza.</i> )	<i>marfad'a.</i>
<i>d'uma.</i>	<i>d'umad'a.</i>	( <i>d'umza.</i> )	<i>d'umfad'a.</i>
<i>galā.</i>	<i>galad'a.</i>	( <i>galtsha.</i> )	<i>galfad'a.</i>
V.	VI.	VII.	VIII.
( <i>marziza.</i> )	<i>marzifad'a.</i>	( <i>marziziza.</i> )	<i>marzizifad'a.</i>
( <i>d'umziza.</i> )	<i>d'umzifad'a.</i>	( <i>d'umziziza.</i> )	<i>d'umzizifad'a.</i>
( <i>galtshiza.</i> )	<i>galtshifad'a.</i>	( <i>galtshiziza.</i> )	<i>galtshizifad'a.</i>

51.

Verbs that have a *K*-sound or a *b* as their last radical, form an exception to the rule given in num. 50; in such verbs the *z* of the II. f. remains unchanged in the IV. form; for ex. the IV. f. of *buluga* is *bulugzad'a*, not *bulugfad'a*; of *dukuba*: *dukubzad'a*, not *dukubfad'a*.

### III. The endings *ad'a* and *fad'a*.

52.

Before I proceed to the causative forms, it is necessary to mention two particular verbal formations which, as they are produced by the help of the syllables *ad'a* and *fad'a*, resemble the middle forms and probably have in them their model.

1. The Galla language has the property of animating, as it were, certain sounds or natural tones, commonly regarded as interjections, by affixing to them the above mentioned terminations, and thus confers upon them the nature, signification and flexibility of verbs; and the class of verbs so formed come under the head of Onomatopoeicals.

*o*, for ex. is the usual answer to a call; if with this sound is combined the termination *ad'a*, we have *oad'a*, to answer, which is then susceptible of all the usual changes of a verb.

A verb that has its origin doubtless in the same sound is *ofad'a*, to drive cattle, to drive; and when the verb *ofa* occurs, which is in fact the case, the language seems to have made a step backwards and formed a simple verb of the onomatopoeical, so that the root is not *of* but the exclamation *o*, which is also used in driving cattle.

Other examples are *bir'efad'a*, to be afraid, to express fear or shuddering, literally: to articulate the sound *brr* (*bir*); *akfad'a*, to hem, to clear the throat; *furifad'a*, to blow the nose; *kad'z'fad'a*, to snatch away; *d'efad'a*, to belch, ructus edere, literally: to make „d'é“ (a very striking imitation); *hat'ifad'a*, to sneeze etc.

It is obvious, that in the ending *ad'a*, and especially in *fad'a*, an activity is expressed, and that in the same manner as the former corresponds with the II. form, the latter agrees with the IV. f., proceeding from the III. or causative form of verbs. This is very apparent in the last example, for, as of the natural sound *hat'i*, by the addition of *fad'a*, *hat'ifad'a*, to sneeze, is formed, the language now going backwards a step in order to come to the substantive, forms *hat'izo*, the sneezing, analogous to an imaginary III. form *hat'iza*.

This is still more evident in the following class of verbs.

2. The termination *fad'a* is used in forming Denominatives (see num. 96—101); e. g. *anifad'a*, to gnaw away the porous part of bones, from *aniza*, diploë, pars spongiosa ossium; *dyilbefad'a*, to kneel, from *dyilba*, knee; *bowafad'a*, to have the head-ache, from *bowo*, head-ache; *mut'ut'ifad'a*, to throw with a stick, from *mut'ut'e*, cudgel; *gufad'a*, to stumble, from *gufu*, a stump, which, in felling trees, re-



mains in the ground; *zalfad'a*, to be ashamed, from *zala*, the genitals of man. In all these verbs the ending *fad'a* answers to a supposed IV. form.

#### IV. Causative forms.

##### 53.

In respect of its signification, the III. f. is in general the Causative of the I. or radical form. The Causatives themselves, however, are not only all different as to the primitive signification of the root, but also as to the sense of the phrase in which they occur, and either correspond with a passive or an active meaning; for ex. *wamxiza*, the III. f. of *wama*, to call, may mean: to cause one to call, or to cause one to be called; *bekxiza*: to make one know something, to let know; or objectively, to cause something to be known, to make known, to publish. But this ambiguity of the same form can only take place in transitives, and even here in comparatively but few instances.

##### 54.

However, in neuter verbs the III. f. is not always causative, but very often it renders the verb only transitive, or else both unite in one and the same form; as: *kaxa*, III. f. of *kā* may signify: to cause one to get up, or, to lift, which are two different acts arising from two different causes. It is evident that in this manner the sense is to be inquired for in the context.

##### 55.

The characteristic of the III. f., in regard to its formation, is a *z* placed between the root and the termination *a* — or which is the same thing, the termination *za* is affixed to the radical verb, which has then the power of producing the aforementioned modification of the primitive sense.

In many cases this simple causative syllable does not suffice, and an extension of it takes place, that is, the syllables *xiza* are appended, which in distinction from the first manner, might be called a double causative syllable. The formation of the form itself follows the nature of the last radical. The subsequent numbers will contain the chief rules according to which the language proceeds in this operation.

##### 56.

The verbs which have a vowel as their last radical, for obtaining the III. f. only add *za* to the root, as:

<i>ganania</i> , to be spoiled,	III. f. <i>gananiža</i> , to spoil, miseducate.
<i>debia</i> , to give back,	„ <i>debixa</i> , to bring back.
<i>deboa</i> , to be thirsty,	„ <i>deboža</i> , to make thirsty.
<i>loa</i> , to creep,	„ <i>loža</i> , to make creep, to bore.
<i>gua</i> , to dry up, (intr.)	„ <i>guža</i> , to make dry up.
<i>bua</i> , to fall,	„ <i>buža</i> , to overthrow.

57.

Exceptions to this are:

<i>tchea</i> , to go through something,	III. f. <i>tchezixa</i> , to let go through, to lead through.
<i>toa</i> , to count,	„ <i>tozixa</i> , to let count.
<i>dua</i> , to die,	„ <i>duxixa</i> , to cause to die, to kill.
<i>fea</i> , to pack, saddle,	„ <i>fezixa</i> , to cause to saddle.
<i>foa</i> , to spin,	„ <i>fozixa</i> , to let spin.

58.

The contracted verbs in *ā*, (from *aa*) likewise follow this rule, having primitively for their last radical an Aleph which in the contraction is dropped, as:

<i>kā</i> , to rise,	III. f. <i>kaza</i> , to lift up, to raise.
<i>datchā</i> , to return,	„ <i>datchaza</i> , to lead back, to drive home.
<i>tarzā</i> , to be ragged,	„ <i>tarzaza</i> , to tear, tatter.
<i>fardjā</i> , to go asunder,	„ <i>fardjaza</i> , to disperse (trans.)
<i>bā</i> , to go out,	„ <i>baza</i> , to drive out, to forgive, to pay.
<i>bobā</i> , to go out,	„ <i>bobaza</i> , to drive out.
<i>yā</i> , to come in great mass,	„ <i>yaza</i> , to drive out (cattle.)
<i>rārā</i> , to hang, (intr.)	„ <i>raraza</i> , to hang up (trans.)

59.

Exception: *borā*, to be gray, which in the III. form, analogous to the verbs ending in *l* (see num. 77.), makes *bortcha*, to make gray, to dim.

60.

Verbs, the last radical of which is a K-sound, also append *za* to the root, as:

<i>goga</i> , to dry up, (intr.)	III. f. <i>gogza</i> , to dry (trans.)
<i>dyiga</i> , to fall down,	„ <i>dyigza</i> , to throw over.

<i>tika</i> , to be a shepherd,	III. f. <i>likza</i> , to tend, guard.
<i>bakaka</i> , to burst, (intr.)	„ <i>bakakza</i> , to break, bruise.
<i>baca</i> , to melt, (intr.)	„ <i>bacza</i> , to melt, (trans.)
<i>damaga</i> , to awake, (intr.)	„ <i>damagza</i> , to awake, (trans.)
<i>d'oka</i> , to be hid,	„ <i>d'okza</i> , to hide, conceal.
<i>buluga</i> , to be tepid,	„ <i>bulugza</i> , to warm, make warm.
<i>huluga</i> , to creep through,	„ <i>hulugza</i> , to help somebody out of difficulties.

#### 61.

Exceptions are:

<i>beka</i> , to know,	III. f. <i>bekziza</i> , to let know, to inform.
<i>d'aca</i> , to go,	„ <i>dacziza</i> , to make go, to send.
<i>d'uga</i> , to drink,	„ <i>d'ugziza</i> , to cause to drink.
<i>dika</i> , to be loathsome,	„ <i>dikziza</i> , to loath, disgust.

The last however is probably a Denominative, or its root is *dikā*; but in this case the III. f. is also irregular.

#### 62.

Verbs of which the last radical is a *T*-sound, whether they are primitive, deformative or onomatopoetical, by the addition of the characteristic of the III. f., change the *T*-sound into that of *Dsch*, or more probably *tsh*; but in order not to obliterate the root entirely, I have avoided this assimilation, and used the character *z'* instead of it, as:

<i>irafud'a</i> , to forget,	III. f. <i>irafud'z'iza</i> , to make forget.
<i>kad'a</i> , to run,	„ <i>kad'z'iza</i> , to cause to run.
<i>kuta</i> , to cut,	„ <i>kut'z'iza</i> , to cause to cut.
<i>gafad'a</i> , to ask,	„ <i>gafad'z'iza</i> , to let ask.
<i>d'éd'a</i> , to eat (of animals),	„ <i>d'éd'z'iza</i> , to feed, forage.
<i>bad'a</i> , to carry,	„ <i>bad'z'iza</i> , to make carry.
<i>barbada</i> , to seek,	„ <i>barbadz'iza</i> , to cause to seek etc.

#### 63.

This rule is subject to several exceptions.

1. Some verbs add an *i* to their radicals:

<i>guda</i> , to be tall,	III. f. <i>gudiza</i> , to bring up, educate.
<i>gada</i> , to be concealed,	„ <i>gadiza</i> , to go secretly;

the last however is doubtful, for *Aman* spells it *cat'iza*.

2. In some verbs the *T*-sound is entirely omitted, and nothing but the simple causative ending *za* is added; as is the case in

<i>dyida</i> , to be wet;	III. f. <i>dyiza</i> , to make wet, to soak.
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3. In others the *T*-sound is likewise omitted, but the double causative ending is affixed:

<i>god'a</i> , to make,	III. f. <i>goziza</i> , to let make.
<i>fud'a</i> , to take,	„ <i>fuziza</i> , to let take.

4. In one verb both these changes occur, that is, an *i* is inserted and *ziza* affixed, but the former is founded in the rule, that no three consonants can immediately follow each other:

*mudda*, to be fast, III. f. *muddiziza*, to make fast.

5. Still more peculiar is the formation of the III. f. in *duda*, to be deaf, which produces the contracted verb *dudz'ā*, to deafen, and this, having now become, as it were, a new root, follows the rules given for contracted verbs.

## 64.

Verbs which have *f* as their last radical add *ziza* to the root:

<i>afa</i> , to prepare a bed,	III. f. <i>afxiza</i> , to cause to prepare a bed.
<i>d'ufa</i> , to come,	„ <i>d'ufziza</i> , to cause to come.
<i>rafa</i> , to sleep,	„ <i>rafziza</i> , to lull asleep.
<i>nufa</i> , to disgust,	„ <i>nufziza</i> , to make disgusted with.
<i>hafa</i> , to rest,	„ <i>hafziza</i> , to retain, etc.

Exceptions to this rule are:

1. Several verbs, that change the *f* into *b* before the causative syllable, viz.

<i>ifa</i> , to be clear,	III. f. <i>ibza</i> , to make clear.
<i>kufa</i> , to fall,	„ <i>kubza</i> , to throw down.
<i>cufa</i> , to be satiated,	„ <i>cubza</i> , to satiate.
<i>tchufa</i> , to be closed,	„ <i>tchubza</i> , to close.

2. *Gomfa*, to be covered, does the same, but on account of the accumulation of consonants, an *i* is inserted, and thus is formed *gombiza*, to cover. *Tchumfa*, to press out, to squeeze out, probably proceeds in the same manner; the III. f. of this word, however, has not yet been met with.

3. *Lafa*, to be tender, forms *lafiza*, to make tender, to soften, in the same manner as *guda*. (see num. 63. 1.)

4. *Zifa*, to thrive, makes *zifeza*, to let thrive, analogous to the contracted verbs in *ā* (from *awa*), to which no doubt it belongs.



*Chama b. ex - ba forms  
of waba - wa*

65.

When the last radical is *b*, *za* only is appended to the root:  
*gédjiba*, to be accustomed, III. f. *gédjibza*, to accustom, break in  
(of animals.)

<i>tchaba</i> , to be broken,	„	<i>tchabza</i> , to break.
<i>d'ukuba</i> , it aches,	„	<i>d'ukubza</i> , to ache, offend.
<i>d'iba</i> , it alarms, aches,	„	<i>d'ibza</i> , to offend.
<i>cacaba</i> , to be short,	„	<i>cacabza</i> , to shorten.
<i>zazaba</i> , to be in danger,	„	<i>zazabza</i> , to bring into danger.

66.

Exceptions:

1. <i>caba</i> , to zeize, hold,	III. f. <i>cabziza</i> , to make apprehend, hold etc.
<i>guba</i> , to burn, set on fire,	„ <i>gubziza</i> , to cause to be set on fire.
<i>roba</i> , to rain,	„ <i>robziza</i> , to cause to rain.
2. <i>guba</i> , (prop. adv.: above)	„ <i>gubiza</i> , to cause to be established.
<i>duba</i> , to speak,	„ <i>dubiza</i> , to prattle, backbite.
<i>zalba</i> , to be light,	„ <i>zalbiza</i> , to make light, to scorn.

67.

Verbs, the last radical of which is *y*, place *i* before the causative syllable, as:

<i>iya</i> , to cry,	III. f. <i>iyiza</i> , to cause to cry.
<i>faya</i> , to be healthy,	„ <i>fayiza</i> , to cure, to make healthy.

68.

It is different, however, when by contraction in *à* (from *aya*), the *y* is omitted; then the III. f. is made analogous to that of the contracted verbs in *ã* (from *awa*; see num. 73.) which is *exa*, with this difference, that the latter termination is inflected, not according to the second but the first conjugation, as:

<i>gà</i> , to approach,	III. f. <i>geza</i> , to conduct, lead.
<i>kà</i> , to keep, reserve;	„ <i>keza</i> , to cause to keep.
<i>d'agà</i> , to hear,	„ <i>d'ageza</i> , to listen.

69.

There is likewise another Causative of *d'agà*, which, to distinguish it from the subjective *dageza*, to cause one's self to hear, might be called a Causative - Objective, viz. *d'ayziza*, to cause another to hear, to let hear.

70.

The rule followed by the contracted verbs in *à* (from *aya*), with regard to their inflection (num. 68.), is also followed by some verbs the roots of which are conjugated according to the first conjugation, or perhaps these roots may be nouns, as:

*tuta*, to be full (as subst. heap), III. f. *tuteza*, to heap up.

*dyaba*, to be strong, robust (subst.

*dyaba*, strength, adj. *dyaba*, strong),

„ *dyabeza*, (*-ita*) to strengthen.

*guma*, to be round (adj. *guma*, round),

„ *gumeza*, to make round.

*d'era*, to be long (adj. *d'era* long),

„ *d'ereza*, (*-ita*) to make long, to protract.

*faga*, to be broad (adj. *fago*, broad),

„ *fageza*, (*-ita*) to divulge.

*bal<sup>ɛ</sup>a*, to be broad (adj. *bal<sup>ɛ</sup>a*),

„ *bal<sup>ɛ</sup>eza*, (*-ita*) to extend, divulge.

71.

The inflection of the ending *eza* according to the 1<sup>st</sup> conjugation does not, however, dispense with the *f* in the IV. f., neither in contracted verbs nor in those just mentioned, thus: *gefad'a*, *tutefad'a*, *dyabefad'a* from *gà*, *tuta*, *dyaba*, etc.

72.

The following are exceptions to the rule given in num. 68.

*tà* (contr. from *taya*), to sit, which makes *teziza*, to set; and

*boa*, to weep, which also has *y* in the root and makes *boxiza*, to move to tears.

73.

Verbs which have *w* for their last radical are all contracted in *ã* (from *awa*), and make the third form in *eza*, as:

*ulfã*, to be heavy, pregnant, III. f. *ulf<sup>ɛ</sup>eza*, to make heavy, to get with child.

*qifã*, to be equal,

„ *qif<sup>ɛ</sup>eza*, to make equal.

*cobã*, to be prepared,

„ *cob<sup>ɛ</sup>eza*, to prepare.

*guradjã*, to be black,

„ *guradj<sup>ɛ</sup>eza*, to make black.

*diã*, to approach,

„ *di<sup>ɛ</sup>eza*, to bring near.

*buz'ã*, to be cheap,

„ *buz'<sup>ɛ</sup>eza*, to make cheap.

74.

The only exceptions are *bugã*, to shake, totter, and *lucã*, to prepare raw hides, which form *bugiza* and *luciza*.

75.

If the last radical is *r*, *za* only is appended:

<i>ara</i> , to steam,	III. f. <i>arza</i> , to make a smoke.
<i>arara</i> , to be kind,	„ <i>ararza</i> , to concile.
<i>tortora</i> , to rot,	„ <i>tortorza</i> , to make rot.
<i>warera</i> , to be shy,	„ <i>warerza</i> , to terrify.
<i>durura</i> , to drop,	„ <i>dururza</i> , to tap, broach.
<i>marara</i> , to love,	„ <i>mararza</i> , to make favourable.
<i>zora</i> , to be big, fat,	„ <i>zorza</i> , to feed, fatten.

76.

A few only add the double causative ending, as:

<i>abara</i> , to curse,	III. f. <i>abarziza</i> , to make angry.
<i>dira</i> , to sow,	„ <i>dirziza</i> , to cause to sow.
<i>bara</i> , to learn,	„ <i>barziza</i> , to teach.

77.

The formation of the III. f. in verbs whose last radical is *l*, is peculiar, for they, like verbs ending in a *T*-sound, change the characteristic of the Causative into *tsh*, as:

<i>ola</i> , to pass by,	III. f. <i>oltsha</i> , to cause to pass by, to defend.
<i>gala</i> , to go home,	„ <i>galtsha</i> , to bring home.
<i>tola</i> , to be good,	„ <i>toltsha</i> , to make good.
<i>bula</i> , to pass the night,	„ <i>bultsha</i> , to make pass the night.

78.

The following verbs are excepted:

1. *mula*, to be visible; *djala*, to be greater, (of which probably both, but certainly the latter should be written with the Slavonic *l*, which is equivalent to a gemination) — and *djalla*, to be crooked, (which really geminates), insert an *i* and form: *muliza*, to make visible, *djaliza*, to make greater, *djalliza*, to make crooked, to bend.

2. *afela*, to boil, makes *afeltziza*, to make boil.

3. *ilata*, to see, forms *ilaltshiza*, to let see, to show, and is doubly causative in this form without being so in its signification.



79.

Verbs which have *m* as their last radical simply add *za* to their root:

<i>ukama</i> , to close one's mouth,	III. f. <i>ukamza</i> , to stop the mouth, to smother.
<i>djama</i> , to be blind,	„ <i>djamza</i> , to blind.
<i>tshoma</i> , to be fat,	„ <i>tshomza</i> , to fatten.
<i>d'uma</i> , to cease,	„ <i>d'umza</i> , to finish, help.
<i>bitima</i> , to go asunder,	„ <i>bitimza</i> , to separate.
<i>rogoma</i> , to tremble,	„ <i>rogomza</i> , to frighten.

80.

The following verbs are excepted:

<i>uma</i> , to form, create,	III. f. <i>umziza</i> , to cause to create.
<i>wama</i> , to call,	„ <i>wamziza</i> , to cause to call.
<i>d'ecama</i> , to quarrel, scold,	„ <i>d'ecamziza</i> , to make angry.

81.

Verbs the last radical of which is *n*, annex, without exception, the double causative ending to their root:

<i>azena</i> , to enter,	III. f. <i>azenziza</i> , to let in, admit.
<i>una</i> , to taste,	„ <i>unziza</i> , to cause to taste.
<i>godana</i> , to travel,	„ <i>godanziza</i> , to permit or cause to travel.
<i>tchinina</i> , to bite,	„ <i>tchininziza</i> , to let bite, etc.

82.

If  $\text{ʕ}$  (Ayin) is the concluding radical, an *i* is inserted before the causative syllable:

<i>ow<math>\text{ʕ}</math>a</i> , to be hot,	III. f. <i>ow<math>\text{ʕ}</math>iza</i> , to heat.
<i>nam<math>\text{ʕ}</math>a</i> , to enter,	„ <i>nam<math>\text{ʕ}</math>iza</i> , to introduce.

83.

There is, in relation to the laws according to which the III. form is made, an important though not numerous class of verbs which might have been noticed in treating of the single consonants; but it will be better to give a comprehensive view of them here. They are those, that, besides the insertion of an *i*, in cases where three consonants would follow each other (for ex. in the 2<sup>nd</sup> pers. sing. of the pres.), undergo a transposition of these consonants; and this it is necessary to know, because the formation of the III. form depends upon it. Hitherto only seven of these verbs have come to my knowledge, viz.

- |  |   |
|--|---|
| 1. <i>arga</i> , to see, (2 <sup>nd</sup> pers. <i>argita</i><br>or <i>agarta</i> ), | III. f. <i>agarziza</i> , to show.                            |
| 2. <i>elma</i> , to milk, ( <i>elmita</i> or<br><i>elemta</i> ),                     | „ <i>elemziza</i> , to cause to milk.                         |
| 3. <i>kolfa</i> , to laugh, ( <i>kolfita</i> or<br><i>kofalta</i> ),                 | „ <i>kofalziza</i> , to cause to laugh.                       |
| 4. <i>darba</i> , to pass by, ( <i>darbita</i> or<br><i>dabarta</i> ),               | „ <i>dabarza</i> , to let pass by.                            |
| 5. <i>falma</i> , to altercate ( <i>falmita</i> or<br><i>falamta</i> ),              | „ <i>falamziza</i> , to cause to alter-<br>cate, to irritate. |
| 6. <i>marga</i> , to grow, ( <i>margita</i> or<br><i>magarta</i> ),                  | „ <i>magarza</i> , to cause to grow,<br>to make grow.         |
| 7. <i>xirba</i> , to dance, ( <i>xirbita</i> or<br><i>xiribta</i> ),                 | „ <i>xiribziza</i> , to cause to dance.                       |

84.

Of *marga* and *darba* as well as of *d'agà* (mentioned in num. 69.), there is yet another Causative, which is objectively or passively related to the given subjective or active. Whenever *magarza*, to let grow, to thrive, is said of the activity of a plant, and *dabarza*, to let throw, to cause to throw, of a person who throws, then *magarziza* and *dabarziza* allude to an agency lying beyond the plant or the person throwing, which acting upon them renders them passive. As: *qilt'unke hamami magarza barrana?* how much has thy fig-tree borne (let grow) this year? — but: *Wacayo mid'an magarziza*, God let the corn grow. It is a question, however, whether the nature of the subject will allow us to consider the two as parallel forms, and as merely a double manner of expressing the same relation, or — whether it would not be more proper to consider the extension by the ending *iza*, as the V. form, and to regard all cases, where this extension is found, as V. root forms. According to this view, *agarziza* would not be the III., but the V. f. of *arga*, and the third form, that according to the rule, ought to be *agarza*, would be regarded as wanting, since, according to the nature of the verb, it is inconceivable, etc.

85.

The verb *tchiza*, to lie, which has already in its root, as its last radical, the characteristic letter of the III. f., makes in the III. f. *tshibza*. This insertion of *b*, however, is neither accidental nor ar-

bitrary, but seems to denote that, originally, the verb has an *f* in its root which in the III. f., analogous to the verbs *kufa*, *cufa*, *ifa* etc. (see num. 64. 1.), appears again as *b*.

86.

It must be further observed, that there are some verbs, which, in respect of form, seem to be the III. forms of unknown radical words. The signification alone can here determine whether this is really or only apparently the case, but it might be difficult to hit upon the right in all cases. Such verbs are: *gingiltchã*, to sift; *firfirza*, to strew upon; *fatchiza*, to fight; *wetiza*, to sing; *lakiza*, to leave off; *ledjiza*, to adjust; *ligimza*, to swallow; *zikza*, to whistle; *zokokza*, to move one's self etc.

87.

The V. form is, in signification, the Causative of the III., and is, without exception, formed in all verbs by annexing the causative syllable *za* to the III. f., the terminating *a* of which is thereby changed into *i*, or, which is the same thing, the termination *iza* is appended to the root of the III. f. which must now be considered as a new verb, as:

<i>kua</i> , to fall,	III. f. <i>kuzza</i> , to overthrow,
<i>djama</i> , to be blind,	„ <i>djamza</i> , to blind,
<i>bobã</i> , to go out,	„ <i>bobaza</i> , to drive out,
<i>bobã</i> , to burn,	„ <i>bobexa</i> , to set on fire,
<i>d'oka</i> , to be concealed,	„ <i>d'okza</i> , to conceal,

V. f. *kuziza*, to let overthrow.

„ *djamziza*, to let blind.

„ *bobaziza*, to let drive out.

„ *bobexiza*, to get set on fire.

„ *d'okziza*, to let conceal etc. etc.

88.

The same may be said, not only with regard to the form, but the signification of the VII. form, where it occurs, as in effect it does wherever the nature of the verb admits of it; and provided this condition be fulfilled, there is no reason why even a IX. f. might not be produced, though that is seldom the case; thus *kuziziza*, *djamziziza*, *bobaziziza*, *bobexiziza*, *d'okziziza* signify: to cause one to let throw down, dazzle, drive away kindle, hide.



## V. Middle - Causatives.

### 89.

The causative forms mentioned above are all regularly constructed, and proceed one from the other in a simple uniform succession. But the language does not stop here. As the branches of some trees take root and shoot up again like trees themselves, in like manner the II. forms, being considered as the first branches, become, as it were, new roots, endued with the same property of producing as the primitive root, and thus new ramifications are developed according to the same laws as in the beginning. For ex. the simple formations of *ñad'a*, to eat, are as follows:

Root.	II.	III.	IV.	V.
<i>ñad'a.</i>	<i>ñad'ad'a.</i>	<i>ñad'z'iza.</i>	<i>ñad'z'ifad'a.</i>	<i>ñad'z'iziza.</i>

### VI.

*ñad'z'izifad'a.*

Now from the II. f. *ñad'ad'a*, considered as a new root, a new Causative proceeds: *ñad'ad'z'iza*, to let eat, to feed, which developing itself still further, forms *ñad'ad'z'ifada*; and there is no reason why this power of producing should cease here, and not form also *ñad'ad'z'iziza* and *ñad'ad'z'izifad'a*, though these forms have not yet occurred.

The same thing takes place in

*ulfā. ulfad'a. ulfeza. ulfefad'a. etc.*

*ulfad'z'iza. ulfad'z'ifad'a. etc.*

and in a great many others.

### 90.

This property of propagation extends still further; for the IV. f. (or second middle form derived from the first regular Causative), appears again as a new root and ramifies according to the rules already given, so that the forms of *bua*, for example, are the following:

*bua. buad'a. buza. bufad'a. buziza. buzifad'a.*

*buad'z'iza. buad'z'ifad'a. etc.*

*bufad'z'iza. bufad'z'ifad'a. etc.*

of *bā*, the following:

*bā. bad'a. bāza. bafad'a. baziza. bazifad'a.*

*(bad'z'iza. bad'z'ifad'a. etc.)*

*bafad'z'iza. bafad'z'ifad'a. etc.*



Rem. The forms *bad'z'iza*, *bad'z'ifad'a* etc. can scarcely occur, since they coincide exactly with the regular III. and IV. forms of *bad'a* „to carry“; and the language carefully avoids all chances of mistake, by confounding similar forms.

91.

As to their signification, there exists but little difference between these Causatives and those which are regularly constructed, and it is nearly equal whether one says: *buad'z'iza* or *buz'a*; — *ñad'ad'z'iza* or *ñad'z'iza*; — *ulfad'z'iza* or *ulfeza*; the manner of using these forms seems, however, to denote that the regular Causatives imply a sense of „causing, operating“, whereas in the Middle-Causatives, a permission only is expressed; so that *ñad'z'iza* signifies: to cause to eat, to feed, and *ñad'ad'z'iza*: to permit or allow to eat. A real difference, however, exists, when the form from which the Causative is derived, has already a special signification. Thus there is a great difference between *bafad'z'iza* and *baxiza*, the former signifying: to make one lie down, the latter, to cause to overthrow, to let overthrow.

## VI. Onomatopoeicals.

92.

In num. 52. mention has already been made of a class of verbs which imitate natural sounds, and in which the Galla-language is richer than any other. For greater clearness it may be proper to enumerate them more particularly. If the verbs which are derived from natural sounds by assuming the syllables *ad'a* and *fad'a* be considered as constituting the first class of onomatopoeicals; those verbs which already of themselves imitate such a sound, and consequently are to be taken as radical ones, will form a second class; to which belong, for example:

*afufa*, to blow; — *iya*, to cry; — *iyuza*, to roar; — *kakiza*, to cackle; — *korrixa*, to snore; — *catchamxa*, to snap (of dogs); — *qiqirxa*, to tickle; — *gadoda*, to bellow; — *gororia*, to hum, bellow; — *gunguma*, to make a hollow sound; — *tchaba*, to break (intr.); — *watcha*, to chirp (of birds); — *wax'awax'a*, to prattle, flatter; — *ririd'a*, to scrape, rub; — *lucuma*, to eat with closed mouth; — *xaxaga*, to scratch out; *hamumad'a*, to yawn; *hargana*, to snort, breathe etc.

A third class comprehends all onomatopoeticals, formed by the combination of natural sounds and the verbs *djed'a*, to say, and *god'a*, to make. As may be easily conceived, there exists a great number of them, inasmuch as any sound or the tone of any noise may be in this manner transferred into the department of verbs. The most frequent are:

1. with *djed'a*.

*ee-djed'a*, (to say yes) to affirm, assert; — *cacak-djed'a*, to crack; — *caw-djed'a*, (*cawe*, gun) to clap, report; *djam-djed'a*, to smack; — *till-djed'a*, to sound, clink; — *tirr-* (*trrr-*) *djed'a*, to shrill; — *tub-djed'a*, to clap; — *dolbok-djed'a*, to plump, said of heavy things falling into the water; *dirgim-djed'a*, said of the sound produced when water meets over something which has been thrown into it; — *fit-djed'a*, to run away; — *birr-* (*brrr-*) *djed'a*, to be afraid; — *raf-djed'a*, to burst (of solids); — *harr-djed'a*, id. (of the earth by great heat); — *z'-djed'a*, to seeth, boil; — *z'a-djed'a*, to clang, etc.

2. with *god'a*.

*qig-god'a*, to fasten; — *caw-god'a*, to clap, report; — *gamdal-god'a*, to break off; — *djal-god'a*, to pierce; — *djam-djam-god'a*, to smack; — *da-god'a* or *dadada-god'a*, to beat, knock, etc.

94.

Another combination with *djed'a* which, strictly taken, belongs rather to the head of „Composite verbs“ is found in *dyal djed'a*, to be quiet, to be silent, formed of the postpos. *dyala*, under, (adv. below) and *djed'a*, literally: to speak below, deeply, i. e. to speak low, or to be silent; — moreover it occurs in the verbs *oli djed'a*, to raise one's self, to get up, and *gadi djed'a*, to stoop, in which the imperatives of the verbs *ola* and *gada* (*oli*, *gadi*) are used as adverbs — upwards, downwards — and combined with *djed'a* to form the aforesaid verbs.

95.

It is interesting to observe, that, without a combination with *djed'a* or *god'a*, the natural sound *dirgim* (see num. 93. 1.), by taking the passive (reflective) ending *ama*, assumes the nature of a verb having the signification of „to wrap up, to sink down, to vanish“. For instance: *lafti dirgimame*, the earth covered itself (with mist or darkness), darkness or night closed over the earth, in the same manner as water closes over a stone that has been cast into it. The given

example is quite synonymous with the verb *dukanae*, it became dark, night came on.

## VII. Denominatives.

### 95.

Another method of forming verbs which has already been mentioned in num. 52. 1., is the conversion of nouns into verbs, or the formation of Denominatives. But as will be seen more plainly hereafter in the exposition of Nouns, it is not easy to determine in every case, whether a noun be primitive or have a verb for its root, which last is generally the rule. Thus it is likewise, in many cases, hard to say whether any individual verb is a Denominative, (Denominatives being formed according to the same rules as the verbs), or whether it is the II. III. or IV. form of a verbal root which is no longer in use.

### 97.

The real Denominatives appear to be the following:

<i>ayanfad'a</i> , to sanctify,	from <i>ayana</i> , soul, spirit.
<i>arabza</i> , to insult,	„ <i>araba</i> , tongue.
<i>atalfad'a</i> , to ruminate,	„ <i>alala</i> , chymus.
<i>anifad'a</i> , to gnaw off,	„ <i>aniza</i> , the spongy part of bones.
<i>ébiza</i> , to bless,	„ <i>éba</i> , blessing, present.
<i>obaza</i> , to feed,	„ <i>oba</i> , noon.
<i>kozi</i> , to dung,	„ <i>kozi</i> , dung, soil.
<i>ganamfad'a</i> , to dawn,	„ <i>ganama</i> , morning.
<i>goloza</i> , to gnaw off,	„ <i>gola</i> , husk, hull.
<i>goñiza</i> , to crook, curve,	„ <i>goñe</i> , hook.
<i>guyifad'a</i> , to adorn one's self,	„ <i>guya</i> , splendour.
<i>gufad'a</i> , to stumble,	„ <i>gufu</i> , stump of a tree which remains in the ground.
<i>dyilbefad'a</i> , to kneel,	„ <i>dyilba</i> , knee.
<i>dagaltcha</i> , to plait with reeds,	„ <i>dagala</i> , high grass, reeds.
<i>dikziza</i> , to nauseate,	„ <i>dike</i> , dirt, filth.
<i>d'ibafad'a</i> , to bring a drink-offering,	„ <i>d'ibayu</i> , drink-offering.
<i>furifad'a</i> , to blow one's nose,	„ <i>furi</i> , discharge from the nose.



<i>bowafad'a</i> , to have a head-ache,	from <i>bowo</i> , head-ache.
<i>mutshitshad'a</i> , to glide out,	„ <i>mutsha</i> , child.
<i>mut'ut'ifad'a</i> , to throw with a stick,	„ <i>mut'ut'e</i> , stick, pale.
<i>zalfad'a</i> , to be ashamed,	„ <i>zala</i> , man's yard.
<i>zogolfad'a</i> , to wrap up,	„ <i>zogola</i> , upper-garment.
<i>harkiza</i> or <i>harkifad'a</i> , to drag along,	„ <i>harka</i> , hand.
<i>hambiza</i> or <i>hambifad'a</i> , to reserve.	„ <i>hamba</i> , remainder, residue.

### 98.

Those Denominatives derived from adjectives are all formed with the passive ending *ma*, whereby the concluding vowel, whatever it may be, is changed into *o*; for example, from

<i>gari</i> , fair, fine,	is formed <i>garoma</i> , to become fair.
<i>tola</i> , good,	„ <i>toloma</i> , to become good.
<i>hieza</i> , poor,	„ <i>hioma</i> , to become poor etc.

See num. 108 and 109.

### 99.

A proof to what extent verbal forms may be produced by the means hitherto spoken of, is found in the verb *uffad'a*, to dress one's self, which really is a Denominative of the reflective pronoun *uf* (*ufi*), one's self, here combined with the reflective middle ending *fad'a*. — A transitive derived from it, is *uwiza*, to dress another (construed with *-ti*) in which the *f* is changed into *w*, a common occurrence in other languages.

### 100.

Still more remarkable is the verb *irafad'a*, to forget, which, properly speaking, ought not to be called a Denominative, since it is formed by the postposition *ira*, from, away from, implying a sense of separation. The cause of this proceeding is, that a link in the chain of ideas is to be supplied, namely, the object, of which *ira* denotes a separation, and that the postposition, which in other cases is but an affix, must here be considered as entirely independent, and as having become a verb by means of the middle termination *fad'a*.



101.

Concerning the verbs *lamefad'a*, *zadifad'a*, *afurifad'a* etc. derived from numeral adjectives, see num. 215. 2.

VIII. Intensitives and Frequentatives.

102.

The Galla-language has two ways of denoting the repetition of an action (Frequentatives), or of laying an emphasis on the signification of a verb (Intensitives).

1. By the repetition of the verb; for instance: *ademe ademe*, he often went, he always walked on; *kad'e kad'e d'ufe*, he came in full speed, literally: he ran, ran, came. In such cases the second verb usually assumes the form of a participle; thus one could also say: *kad'e kad'eti dufe*, he ran (and) running he came.

2. By the reduplication of the first syllable, in the following manner:

<i>kuta</i> , to tear, cut off,	Intens. <i>kukuta</i> , to dilacerate.
<i>tchabza</i> , to break,	„ <i>tchatchabza</i> , to break violently or with great noise.
<i>dyaba</i> , to be strong,	„ <i>dyadyaba</i> , to vaunt or to boast.
<i>goga</i> , to be dry,	„ <i>gogoga</i> , to become very dry.
<i>gumefad'a</i> , to make round,	„ <i>gugumefad'a</i> , hastily to make a bundle.
<i>tura</i> , to wait,	„ <i>tutura</i> , to wait a long time.
<i>dubad'a</i> , to speak,	„ <i>dudubad'a</i> , to prattle.
<i>tâ</i> , to sit,	„ <i>tâtâ</i> , to sit a long time.
<i>zoba</i> , to lie, to tell a falsehood,	„ <i>zozoba</i> , to appease (by invented consolatory arguments) etc.

103.

A singular anomaly is found in those verbs that begin with *d'*. According to all three of my authorities the *d'* in the reduplication is changed into *d*, for instance:

<i>d'ã</i> , to beat,	Intens. <i>dad'ã</i> , to beat heavily, strongly.
<i>d'aca</i> , to walk,	„ <i>dad'aca</i> , to take a great walk.
<i>d'aba</i> , to be wanting,	„ <i>dad'aba</i> , to be very tired.
<i>d'iba</i> , it aches,	„ <i>did'iba</i> , to press, afflict.
<i>d'uga</i> , to drink,	„ <i>dud'uga</i> , to drink very much, to guzzle etc.

A similar thing is found also in the conjugation and declension, which see in num. 189.

104.

A third manner of rendering a form emphatical occurs in imperatives, where an augmentation is affixed instead of the reduplication. For this see num. 146—148.

IX. Passives.

105.

Of all transitive verbs, and consequently also of all transitive forms derived from neuter verbs, a passive may be formed, although passive constructions are on the whole not very frequent. The Gallas prefer speaking in the active, and on being asked to translate passive sentences, they commonly avoid the passive construction as a difficulty, by paraphrasing with the 3<sup>rd</sup> person plur. active, so that instead of „he was caught“, they say „they caught him.“ However, if a person makes use of the passive he is very easily understood. The formation of it is very simple. It is made in radical verbs by adding the ending *ama* to the root:

<i>akeka</i> ,	passive:	<i>akekama</i> ;
<i>ega</i> ,	„	<i>egama</i> ;
<i>caba</i> ,	„	<i>cabama</i> ;

and in the transitive forms, viz. the III. V. and VII., by affixing the same ending to the last radical, which is still subject to the same alterations as in the construction of the middle forms. The causative forms of the verb *mara* which are:

III. *marza*, V. *marziza*, VII. *marziziza*, consequently form the following passives:

*marfama*; *marzifama*; *marzizifama*; and the passive of the Middle-Causative *marad'z'iza*, which is made of the II. f. *marad'a*, must be *marad'z'ifama*. Of the forms *galtsha*, *galtshiza*, *galtshiziza*, the passives are: *galfama*, *galtshifama*, *galtshizifama*, and so on.

106.

For the rest, that is, in respect to the conjugation, every passive form is considered as a verb the last radical of which is *m*, and is accordingly treated as such.

107.

For forming the passive of verbs in *ã*, (contracted from *awa*), it must be remarked that the *w*, which is lost in the contraction, reappears; the passive of *lakã*, to pay, is consequently *lakawama*.

108.

A formation similar to the passive is that of denominative verbs derived from adjectives, wherefore they must here be mentioned. By adding the ending *ma*, verbs can be formed of adjectives, whatever their ending may be. But in all such cases the concluding vowel of the adjectives, and in those ending in *eza*, this whole termination, is changed into *o* before *ma*. As the form of these verbs is passive, they have likewise a passive signification. For instance of *ardya*, merciful, is made *ardyoma*, to become merciful, to let one's self be moved by prayers; from

<i>gari</i> , fair, fine,	is formed <i>garoma</i> , to become fair.
<i>tola</i> , good,	„ <i>toloma</i> , to become good.
<i>don<sup>a</sup></i> , avaricious,	„ <i>don<sup>a</sup>oma</i> , to become avaricious.
<i>dula</i> , old,	„ <i>duloma</i> , to grow old.
<i>hieza</i> , poor,	„ <i>hioma</i> , to become poor.

109.

This indifference to the ending of the adjective in this formation is very singular, and to be met with nowhere else in the language. But it has the great advantage of enabling us to distinguish real adjectives from attributive verbs, as in determining whether a word is an adjective, the best proof is the possibility of making a verb of it by adding the ending *oma*.

## X. Composite verbs.

110.

The Galla language seems but little adapted for the composition of verbs, either with other verbs or nouns or particles; and if the onomatopoeicals mentioned in num. 92. be not considered as composite verbs, there may be said to be none at all in the language. A single verb may be regarded as an exception to this general rule, which is *gaddebia*, to condescend, to degrade one's self, to humble one's self. It is compounded of *gadi*, downwards (properly the imperative of the verb *gada*, to throw away, to throw downwards), and *debia*, to turn back. In this connexion the *i*, of *gadi* is dropped, which is not the case



in relation to other verbs; for ex. in *gadi lakiza*, to let loose, the two verbs stand separate and without any alteration of *gadi*.

## § 2. Modes.

### 111.

Strictly speaking, the Galla language has but four modes, the Indicative, Imperative, Infinitive and Participle, which last has much the nature of a tense, and is carried to great perfection.

### 112.

In one sense also a Subjunctive might be admitted. For in nearly all the cases where this mode is employed in Latin, for instance in indirect interrogative sentences, in depending relative sentences, in incidental sentences, in which the verb is governed by the conjunctions *ut*, *ne*, *quin*, *quominus* etc., the Galla verb is likewise, governed by the corresponding conjunctions *aka*, *aka hin*, etc., subject to a peculiar alteration of its ending, viz. the concluding vowel is changed into *u*. In respect to this mode, however, the language has made only a beginning in this important part of its grammatical progress, which is evinced by the following facts:

1. The change of the last vowel into *u* affects only the three persons of the singular, and the first pers. plur. of the present, whilst the preterites nowhere appear altered.

2. In all the afore mentioned cases, as well as in negative sentences with the negation *hin* that requires the same mode (see num. 174.), the 2<sup>nd</sup> and 3<sup>rd</sup> persons plur. of the present, since they already end in *u*, arrive at the subjunctive by borrowing the endings of the first preterite tense.

By reason of its deficiency in forms, and other imperfections, I have not given this mode the name of subjunctive, however just the appellation might be, but in conformity with the modes to be treated in the following numbers, I prefer to designate it as the mode in *u*. Particulars concerning its use are given in that portion of the syntax which treats of the Relatives, Negatives, and Conjunctions that govern it.

### 113.

There are moreover five mode-like relations which are represented by affixed particles, and which, partly with and partly without



the modification of the verb, may be appended to all syllables of flexion, and either by themselves or by the aid of conjunctions, produce special shades of meaning. These particles are: *re*, *mi*, *ti*, *yi* and *in* (*ini*); and as up to the present time I have found nothing analogous to them in any other language, and being unwilling to invent new denominations, I call them after the particles themselves, the mode in *re*, the mode in *mi*, *ti*, etc.

#### The mode in *re*.

##### 114.

This particle produces a mode in affirmative interrogative sentences, and answers to the German auxiliary verb „sollen“ in the same connexion. Without causing any alteration, it is appended to all syllables of flexion and always takes the accent; for instance: *malif ani zi egare?* why should I wait on thee? — *malif ati na egtare?* why shouldst thou wait on me? — *malif nu izan egnare?* why should we wait on them, etc.

#### The mode in *mi*.

##### 115.

*mi* is the mode-particle in negative interrogative sentences and corresponds precisely to the Latin „nonne.“ It likewise produces no modification of the form of the verb. The word to which it is joined is always accented on the penultimate syllable; for instance: *ani zin djenemi?* did I not say to you? — *ati nan dyalad'tumi?* dost thou not love me? — It is very likely that this particle has some relation to the negative *miti*, which see in num. 175.

#### The mode in *ti*.

##### 116.

The mode-particle *ti* always depends on the conjunctions *hama*, until, or *aka*, in order that, and changes the concluding vowel of the present tense of the verb into *u*, or, which is the same thing, *ti* is always combined with the mode in *u*; for instance: *t'uri haman ani d'ufuti*, wait until I come; — *nu egne hama izan d'ufaniti*, we waited until they came.

##### 117.

We might take another view of this subject, and instead of considering this construction as a modification depending on conjunctions,

we might regard it as a kind of declension by the postp. *ti* in connexion with the adverb *hama*, until, although the personal pronoun stands instead of the possessive, and the determined tense instead of the infinitive; according to this view the latter of the above examples ought to be translated thus: we waited until or for their coming, or having arrived.

### The mode in *yi*.

#### 118.

*yi* is particularly governed by the conjunction *oto*, signifying „while or whilst“; for ex. *oto ati muka dyala tezuyi ani zi arge*, whilst thou wert sitting under the tree I saw thee. Also this particle, as the example shows, is combined with the mode in *u*; but here likewise the conjecture given above of a kind of declension of the verbal form, might be admitted.

### The mode in *ni*.

#### 119.

*ni* occurs only in negative sentences and is exclusively governed by the conjunction *oto*, which then has the signification of „without“ (followed by a participle); for instance: *oto izan homa hiñad'ini galani*, they returned home without having eaten any thing. It is to be observed, that in this mode no attention is paid, either to the flexion or the tense, but the same single form coincides in respect to its formation with the 2<sup>nd</sup> pers. sing. of the imperative, and serves for all tenses and persons. *Oto homa hiñad'ini*, may thus signify: without eating, having eaten, going to eat — without thy eating, having eaten, going to eat — without his, our, your eating etc. This particle has probably some relation to the negative *hin*.

## § 3. Tenses.

#### 120.

The Galla has only four tenses: the Present, two Preterits and one Future.

#### 121.

The Present, as has been already stated, being the most simple form of the verb, contains the pure root which is the basis of the

verbal formations. In the second person of it is found the characteristic which determines the conjugation.

122.

The first or simple Preterit, like the Latin imperfect and the Greek aorist, is used in narrating, but it might also, in the Semitic sense, be called an aorist, since it stands for the past as well as for the future, and fills the place of the pluperfect and second future.

123.

The second Preterit is a contracted one, and formed of the first together with an auxiliary, in which is found a peculiarity not uncommon in this language, viz. that the principal verb is inflected as well as the auxiliary, which is still visible even after the contraction. This is more evident in the analyzed forms, which are employed quite as often as the others. (See num. 140.) According to its signification this tense is a pure perfect.

124.

The Future in Galla expresses only an indefinite future time, and its formation is strictly Indo-German. As, for instance, in French or Italian the present of the auxiliary verbs *avoir* and *avere*, added to the infinitive of the verb, form the future, thus in Galla the auxiliary *dyira*, to be (to exist, to live), is combined with the infinitive of the verb, except that the abbreviated particle *fu* (*f*) on account of, for, to, and in the first person *an*, (the abbreviated personal pronoun *ani*, I) is inserted which naturally falls away in the remaining persons. Thus, for instance, I shall love, which in the two languages mentioned is: I have to love, *j'aimer-ai*, *amer-o*, is expressed in Galla: I am to love, I am on the point of loving, analogous to the English „I am about to love.“

Concerning the manner of determining the future more accurately, see num. 142.

## § 4. Numbers.

125.

The Galla distinguishes in verbs as well as in nouns only two numbers, the singular and the plural. No indication of a dual has been met with, but a decided inclination to the collective, which, however, with regard to the verb, is considered as unity and of the



feminine gender, even though the notion comprehend masculine individuals.

## § 5. Genders.

126.

Only two genders are distinguished, the masculine and the feminine. For the latter the verb has in the 3<sup>rd</sup> person sing. a special form.

## § 6. Persons.

127.

The verb has in every tense, and almost in every mode, (see num. 111—119), three persons in both numbers. But in order to determine their forms, if they are not indicated by nouns, as is very often the case in the 3<sup>rd</sup> person, personal pronouns are always necessary, the verbal form alone not being sufficient.

## § 7. Conjugations.

128.

By proceeding in the exposition of conjugations in accordance with the view already mentioned, and considering the flexion as the distinguishing characteristic, as in the Indo-German languages, I obtain, according to the different forms of the second pers. sing. pres., three conjugations, according to which all verbs in Galla, whether primitive or formed by any grammatical operation whatsoever, are inflected.

129.

Thus the I. conjugation is that, which in the 2<sup>nd</sup> pers. sing. pres. affixes *ta*, as also the syllables of flexion of the other persons, to the root, without altering the preceding radicals.

The II. conjugation is that, where the 2<sup>nd</sup> pers. changes the concluding radical of the root into *f*, which is preserved before all consonants of flexion that, for the rest, are the same as in the I. conjugation.

The III. conjugation is that, where the 2<sup>nd</sup> person, changing both the last radicals, ends in *exa* and where, consequently, the characteristic letters of flexion are entirely wanting.



130.

According to the I. conjugation are to be inflected:

1. The verbs the last radical of which is a vowel.
2. The contracted verbs in *ā* (from *aa*) the last radical of which seems to be *a*, but is more probably an Aleph, which falling away produces the long *a* (*ā*); and as the second pers. only adds *ta*, it brings them under the I. conjugation.

3. Those verbs the last radical of which is one of the labials *b*, *m*, *f* or the peculiar *T*-sound *ʿ*, but without an alteration of the root. This class comprehends the passives of all verbs.

4. The verbs, the last radical of which is a lingual (*l*, *r*, *t*, *d*, *d'*, *n*) with the single alteration, that wherever in the flexion *n* is affixed to the root, an assimilation takes place; so that:

- a) *ln* is changed into *ll*, *rn* into *rr*;
- b) the *T*-sounds *t*, *d*, *d'* and *n*, are completely absorbed without a gemination.

This fourth class includes all middle forms.

5. Verbs, the last radical of which is a palatal: *k*, *c* and *g*, where no alteration occurs, except that the *k* before the consonants of flexion is softened into *ch*, for ex. *ani beka*, 2<sup>nd</sup> pers. *ati bechta*. But this was only met with in the dialect of Akafed'e; the two others left the *k* unaltered.

6. All verbs the last radical of which is a consonant preceded by a consonant, and also those where the last radical is geminated or where it is a *Tsh*-sound or *y*; and finally those verbs the last radical of which is Ayin with a consonant preceding. But in all these cases, if by an accumulation of consonants in the flexion a harshness is produced, it is avoided by the insertion of an *i*.

131.

Several verbs, in which the consonant placed before the last radical is a liquid, *r* or *l*, have besides this insertion of an *i*, another manner of avoiding the harshness; they undergo a transposition of consonants, for instance: *kolfu*, 2<sup>nd</sup> pers. *kolfita* or *kolfuta* instead of *kolfṭa*. This has been already mentioned in num. 83. where the verbs which belong to this class were enumerated.

132.

The insertion of an *i* also sometimes occurs where it is much less required, especially in verbs in *l* before *n*; thus we say for instance: *dabalina* instead of *dabalna*.

133.

To the II. conjugation belong:

1. Verbs the last radical of which is  $\alpha$  preceded by a vowel. This class comprehends the causatives of all verbs with the exception of those mentioned in num. 68.

2. The contracted verbs in  $\tilde{a}$ , the last radical of which is primitively  $w$ , which being dropped produces  $\tilde{a}$ ; but appearing again in the flexion as  $f$ , it changes  $a$  into  $o$ ; for ex. *lakā* (contr. from *lakawa*), 2<sup>nd</sup> pers. *lakofta*.

134.

To the III. conjugation belong only the third class of contracted verbs, namely, those in  $\dot{a}$ , the last radical of which is  $y$ , which in the contraction forms  $\dot{a}$ , and renders the inflection irregular by altering the vowel, and by an admixture of some other elements of flexion entirely foreign to all other classes.

135.

The table which is here added contains the paradigms for the three conjugations placed near to each other for the sake of comparison. For the first conjugation a verb in *ma* has been chosen, as hereby a special paradigm for the passive is unnecessary, the passives of all verbs being inflected exactly according to this verb.

It would likewise be superfluous to give special paradigms for the modes, as, with the exception of the mode in  $u$ , which alone modifies the verbal form, they are represented by means of particles which are appended to the verbal forms without altering them.

# **Paradigm of the conjugations.**

**I.**

**II.**

**III.**

## **P r e s e n t.**

**Sing.**

**Sing.**

**Sing.**

1. *adema*

*tshiza*

*tā*

2. *ademta*

*tshifta*

*teza*

3. *adema*

*tshiza*

*tā*

fem. *ademi*

*tshifti*

*tezi*

**Plur.**

**Plur.**

**Plur.**

1. *ademna*

*tshifna*

*teña*

2. *ademtu*

*tshiftu*

*tezu*

3. *ademu*

*tshizu*

*tau*

## **I. P r e t e r i t (Aorist).**

**Sing.**

**Sing.**

**Sing.**

1. *ademe*

*tshize*

*tæ*

2. *ademte*

*tshifte*

*teze*

3. *ademe*

*tshize*

*tæ*

fem. *ademte*

*tshifte*

*teze*

**Plur.**

**Plur.**

**Plur.**

1. *ademne*

*tshifne*

*teñe*

2. *ademtani*

*tshiftani*

*tezani*

3. *ademani*

*tshizani*

*taani*

## **II. P r e t e r i t (Perfect).**

**Sing.**

**Sing.**

**Sing.**

1. *ademera*

*tshizera*

*taera*

2. *ademterta*

*tshifterta*

*tezerta*

3. *ademera*

*tshizera*

*taera*

fem. *ademterti*

*tshifterti*

*tezerti*

**Plur.**

**Plur.**

**Plur.**

1. *ademnerra*

*tshifnerra*

*teñerra*

2. *ademtanirtu*

*tshiftanirtu*

*tezanirtu*

3. *ademaniru*

*tshizaniru*

*taaniru*

*1 Pret + sub  
ademe + ...*



I.

Sing.

1. *ademufandyira*
  2. *ademufdyirta*
  3. *ademufdyira*
- fem. *ademufdyirti*

Plur.

1. *addmufdyirra*
2. *ademufdyirtu*
3. *ademufdyiru*

II.

F u t u r e.

Sing.

1. *tshizufandyira*
  2. *tshizufdyirta*
  3. *tshizufdyira*
- fem. *tshizufdyirti*

Plur.

1. *tshizufdyirra*
2. *tshizufdyirtu*
3. *tshizufdyiru*

III.

Sing.

1. *taufandyira*
  2. *taufdyirta*
  3. *taufdyira*
- fem. *taufdyirti*

Plur.

1. *taufdyirra*
2. *taufdyirtu*
3. *taufdyiru*

I m p e r a t i v e.

Sing.

2. *ademi*
3. *ha ademu*

Plur.

2. *adema*
3. *ha ademani*

Sing.

2. *tshizi*
3. *ha tshizu*

Plur.

2. *tshiza*
3. *ha tshizani*

Sing.

2. *tai*
3. *ha tau*

Plur.

2. *taa*
3. *ha taani*

I n f i n i t i v e.

*ademu*

*tshizu*

*tau*

I. P a r t i c i p l e (Present and Aor.)

Sing.

1. *ademetani*
  2. *ademteti*
  3. *ademeti*
- fem. *ademteti*

Plur.

1. *ademneti*
2. *ademtaniti*
3. *ademaniti*

Sing.

1. *tshizetani*
  2. *tshifteti*
  3. *tshizeti*
- fem. *tshifteti*

Plur.

1. *tshifneti*
2. *tshistaniti*
3. *tshizaniti*

Sing.

1. *tactani*
  2. *tezeti*
  3. *tacti*
- fem. *tezeti*

Plur.

1. *teñeti*
2. *tezaniti*
3. *taaniti*

II. P a r t i c i p l e (Perfect).

*ademnani*

*tshifnani*

*teñani*



## § 8. Remarks on the Conjugations.

136.

In the verbs whose last radical is a *T*-sound, wherever in the inflection a *t* is added to the root (in the 2<sup>nd</sup> pers. sing. and plur.), and where probably an assimilation of both takes place, I have, for greater clearness, and not to obliterate the root, avoided this assimilation and left both letters standing by each other; for instance:

	<i>kuta</i>	<i>tut'a</i>	<i>dida</i>	<i>fud'a</i>
2 <sup>nd</sup> pers. sing. of the present:				
	<i>kutta</i>	<i>tut'ta</i>	<i>didta</i>	<i>fud'ta</i>
2 <sup>nd</sup> pers. plur. aorist:				
	<i>kuttani</i>	<i>tut'tani</i>	<i>didtani</i>	<i>fud'tani</i> .

The remark which has already been made in num. 20. 2., may also be repeated here, viz. that the *t* when it stands before the inflective consonant *n*, is neither assimilated with this consonant nor is it absorbed, as is the case with the other *T*-sounds, but remains unaltered; as: *tut'na*, we smoke, not *t'una*, as might be supposed.

137.

Verbs which have *d'* for their last radical, comprising consequently the middle forms of all verbs, are distinguished by the peculiarity that, while otherwise in all three conjugations the 3<sup>rd</sup> pers. sing. has the same form as the 1<sup>st</sup>, in the present as well as in the I. and by consequence in the II. preterit, the *d'* is changed into *d*; thus:

pres.	1. <i>ñad'a</i> , I eat,	<i>bufad'a</i> , I lay myself (the V. f. of
	2. <i>ñad'ta</i>	<i>bufad'ta</i> <i>bua</i> , to fall).
	3. <i>ñada</i>	<i>bufada</i>
I. pret.	1. <i>ñad'e</i>	<i>bufad'e</i>
	2. <i>ñad'te</i>	<i>bufad'te</i>
	3. <i>ñade</i>	<i>bufade</i> .

This has two analogies: in the reduplication of verbs which begin with this consonant, and in the nominative of nouns which have it in their ending, the same change takes place. See num. 103.

138.

The verb *d'ixa*, to stretch, to nail to (for ex. a skin for tanning), deserves a special mention, as, probably in order to distinguish it from *d'ixa*, to let, it is not inflected according to the second but the first conjugation, whereby, however, it does not follow the other exceptions

by inserting an *i*, but appends the inflective syllables immediately to the root which remains unaltered, thus: sing. *d'iza*, *d'izta*, *d'iza*, *d'izti*; plur. *d'izna*, *d'iztu*, *d'izu*, etc.

139.

In the rule given in num. 134. are included those verbs that apparently end in *oa*, but in reality have the termination *oya*; and as the *y* is lost by contraction the *o* in *oa* becomes long. But one single verb of this kind has hitherto come to my knowledge, viz. *boa* (*boya*), to weep. However I have no hesitation in believing that this one known verb represents a whole class of them. In inflecting it according to the III. conj., it is to be observed that the long *o* remains unchanged, whereas verbs in *a* change this vowel into *e*; in this way:

Present.	I. Preterit.	II. Preterit.
Sing.	Sing.	Sing.
1. <i>boa</i>	<i>boe</i>	<i>boera</i>
2. <i>boza</i>	<i>boze</i>	<i>bozerta</i>
3. <i>boa</i>	<i>boe</i>	<i>boera</i>
fem. <i>bozi</i>	<i>boze</i>	<i>bozerti</i>
Plur.	Plur.	Plur.
1. <i>boña</i>	<i>boñe</i>	<i>boñerra</i>
2. <i>bozu</i>	<i>bozani</i>	<i>bozanirtu</i>
3. <i>bou</i>	<i>boani</i>	<i>boaniru</i>
I. Participle: <i>boetani</i> , <i>bozeti</i> , <i>boeti</i> , fem. <i>bozeti</i> , plural: <i>boñeti</i> , <i>bozaniti</i> , <i>boaniti</i> .		
II. Partic. <i>boñani</i> .		

140.

That the II. preterite is really compounded of the I. and an auxiliary, and subsequently contracted, is evident from the following facts: 1. that in the middle of those forms, a flexion, answering to the termination, is perceptible; and 2. that the analyzed forms frequently occur in the idiom of Goma, and still oftener in that of Zibu. This discovery first drew my attention to those contracted forms. Instead of the given paradigm we can also say:

Sing.	Sing.	Sing.
1. <i>ademe dyira</i>	<i>tshize dyira</i>	<i>tae dyira</i>
2. <i>ademte dyirta</i>	<i>tshifte dyirta</i>	<i>texe dyirta</i>
3. <i>ademe dyira</i>	<i>tshize dyira</i>	<i>tae dyira</i>
fem. <i>ademte dyirti</i>	<i>tshifte dyirti</i>	<i>texe dyirti</i>

Plur.	Plur.	Plur.
1. <i>ademne dyirra</i>	<i>tshifne dyirra</i>	<i>teñe dyirra</i>
2. <i>ademtani dyirtu</i>	<i>tshiftani dyirtu</i>	<i>tezani dyirtu</i>
3. <i>ademani dyiru</i>	<i>tshizani dyiru</i>	<i>taani dyiru.</i>

Hence it appears that for forming the II. preterit, the I. is necessary, to which through all the persons, the auxiliary *dyira* is appended.

141.

There is no difference in signification between the contracted and the analyzed forms, at least none was made by the Gomanian and the Zibuanian; in the dialect of Akafed'e the analyzed forms seemed more emphatical, and only used when a certain stress was intended.

142.

Besides the method given in the paradigm of denoting the future, the Galla has still another way of expressing it more accurately, and in gradual approximation to the present; this is done by the tenses of the verb *gà*, to draw near, to approach, being combined with the infinitive of the verb in question, by which four different periods are distinguished, from the most distant future down to the time nearest the present. Besides „*ini d'ufufdyira*“ he will come, the Galla, as the time of the real arrival is more or less distant, says also:

1. *ini d'ufu gaufdyira*, lit. he will approach to come;
2. *ini d'ufu gâ*, he approaches to come;
3. *ini d'ufu gae*, he approached to come;
4. *ini d'ufu gaera* or *gae dyira*, he has approached to come (when the arrival is nearly at hand); and to this precise distinction strict attention is paid by the Gallas.

143.

Aga, in the usual future formed with the auxiliary *dyira*, did not abbreviate the adverb *fu* (see num. 124), but always employed the full forms. Instead of „*iz'in debiufdyirti*“, she will come back, he said: *iz'in debiufudyirti*. — These and all similar forms would perhaps be better written, not in one word but separately, (for ex. *debiu fu dyirti*); but this is of no great consequence, and might easily lead to mistakes.

144.

In the imperative mode, the Gallas like to place the personal pronouns *ati*, thou, and *izin*, you, before the 2<sup>nd</sup> person; for instance:



*Wacayo ati nu gallsi*, God, mayest thou guide us home; however it is not necessary.

145.

The middle forms of all verbs (in *d'a*) have not *i* in the 2<sup>nd</sup> pers. sing. of the imperative, but *u*. Radical verbs ending in *d'a* follow the rule; for instance: *fud'a*, to take, imperat. *fud'i*, take; II. f. *fudad'a*, imper. *fudad'u*, take for me; — *barbad'a*, to seek, imper. *barbad'i*; II. f. *barbad'ad'a*, imp. *barbad'ad'u*, look for me, in my stead.

164.

In very forcible commands, the imperative may be made emphatic by adding the syllable *ti*, as: *ama daqiti*, now be gone! — *dafiti*, be quick! — *nama wamad'ati*, call people! — simply: *d'ayi*, *dafi*, *wamad'a*!

147.

Another intensitive form of the imperative, is made by adding the interjection *ka*, which answers to the German „*doch, aber doch*“, as: *benuka inigafana*, lass uns doch gehen und fragen, but let us go and ask! — *taika*, but be seated, but stay! — *kod'uka*, now do come here! — This *ka* is also found appended to the intensitive *ti* of the preceding num., as: *tafitika*, but do be quick!

148.

Summoning and encouraging, as in other languages, are expressed by the 1<sup>st</sup> pers. plur. pres. as: *kod'u ind'acna*, come let us go! — *haruma dubi fil'ana*, let us finish our quarrel to-day (immediately to-day).

149.

The particle *ha*, placed before both the 3<sup>rd</sup> persons of the imperative, is spoken by Aman *hai* (*hayi*?). I was unable to ascertain its real nature, that is, whether it partakes of the character of a verb or not. It is more probable that it does not, since it remains invariable, as well before the singular as the plural. In respect to the signification, it corresponds to the auxiliaries „ought“, or „may“, in the same construction. *Hai tau*, it shall be done, f. ex. is the usual and ready answer to a request, if consented to, or to a command, when promised to be executed. — For the rest, it is evident that this particle has the same influence on the form of the verb as *aka*, *hama* and others; in other words, that it governs the mode in *u*.

150.

The verbs in *d'a*, not only the middle forms but also the primitives, have, besides the regular infinitive in *d'u*, a secondary form in *d'z'u*, which is mostly found in those sentences where the infinitive depends on another verb, and where in this dependency an intention is expressed, positively or negatively. It occurs mostly:

1. In verbs which denote motion, as: *mana idyarad'z'u d'age*, he went to build a house; — *izan nuti birmad'z'u d'ufani*, they came to help us; — *izan barbad'z'u d'acani*, they went to look for; (here also *barbad'u*, and even *barbad'a d'acani* are in use.)

2. In the negative verbs (see num. 176.) *dida*, to deny, refuse; *bad'a*, to omit; and *d'aba* (*dad'aba*) to fail, to be unable, to want strength; as: *iza wadjin dubad'z'udide*, he did not speak with him, lit. he declined to speak with him; — *homa djed'z'udide*, he said nothing; — *ho wa na lad'z'u bad'te*, *zi adjeza*, if thou give me nothing to eat, I shall kill thee; — *kad'z'u dadab'e*, he could not run any longer, he was too tired to run. Although in the last two verbs, no intention is expressed, nevertheless their negative nature places them in this class.

3. In verbs which signify: to will, to wish, to long for (*fed'a*, *kadyēla*, *d'arra* etc.); for ex. *ati budena ñad'z'u fed'ta?* wilt thou eat bread? — *ini fon kana fud'ad'z'u kadyēle*, he was eager to take (for himself) that meat.

4. In verbs of fearing, as: *ini kakad'z'u zodad'a*, he feared to swear.

151.

The reason of writing this form with *z'* (*d'z'u*), is already given in num. 17. and 62., viz. in order to prevent any misunderstanding, the alteration of *d'* into one of the given *Dsh*-sounds (probably into *tsh*) has been avoided, and the *z'* employed, in which manner the concluding radical remains apparent.

152.

The Galla has two participles, one of which is the participle of the present and narrative past tense; it is inflected through all the six persons, and provided with a special form for the feminine; and it is capable therefore of a precise application in the sentence. The second is the past participle, corresponding with the perfect and pluperfect of the Latin.

153.

The first evidently consists of the I. preterit (aorist) tense and the particle *ti* affixed, the persons of this tense remaining entirely unchanged; except that in the 1<sup>st</sup> pers. sing. the personal pronoun *ani*, I, is appended, whereby the *i* in *ti* is lost; thus *ademe-t(i)-ani* becomes *ademetani*.

154.

Great care, however, must be taken with these participial forms, not to mistake them for cases where the postp. *ti*, as the sign of a case, is appended to the verb instead of the noun, and thus engendering forms which have exactly the same sound as these participial forms. This most frequently takes place in inserted relative sentences, as: *nu bia kana himbekneti gargara walalle*, as we did not know the country, we wandered about. Here *himbekneti* is a participle with the negation: „we not knowing etc.“; but, *izan bia nu himbekneti na gezani*, they led us into a country we did not know. In this sentence the *ti* appended to *himbekneti* is properly the sign of the case belonging to the subst. *bia*, viz. the postp. *ti*, to, in, and *nu himbekne* is merely a simple not a relative sentence, but which, for the reason that it is determined, and placed between *bia* and the sign of its case (*ti*), becomes a relative sentence. (see num. 249. 5.)

155.

The participial forms will be less easily confounded with the intensives of the imperative, (num. 146), since the most superficial examination will enable the reader to discover the difference of the vowels that form the distinction.

156.

The perfect participle, for all persons and numbers, has but one form, which likewise seems to be borrowed from the aorist; for in all cases, the 1<sup>st</sup> pers. plur. of it gives the form of this participle as soon as the terminating *e* is cut off and the ending (particle?) *ani* is appended in its stead; — *ademn-e(-)ani*. — In verbs which transpose the consonants (see num. 83. and 131.), as there are double forms through the whole conjugation, there are also two forms of the perfect participle, as: *arginani* and *agarani*; — *zirbinani* and *zibir-rani*; — *kotfinani* and *kofa'nani* — after I, thou, he, she, we, you, they had seen, danced, laughed.



The use of the participles in Galla is very extended, and constitutes one of the beauties of the language. On this account a special chapter of the syntax will be devoted to treating of it.

## § 9. Defective verbs.

157.

Hitherto but two defective verbs have been found, and one of them scarcely deserves the name, since it is certainly only a modified person of a regular verb. One is *benu*, sing. and *bena* plur. in the sense of: up, courage, go on! which no doubt is the corrupted 1<sup>st</sup> pers. plur. present of *bā*, standing instead of *banu*, *bana*, let us go. — The other is the imperative *kod'u*, plur. *kod'a*, „come“, derived from a root *kod'a*, of which nothing remains but these two forms.

The three verbs: *yā*, to come in crowds, to draw near, to stream, to flow; — *nam<sup>ca</sup>* to enter any place in multitudes, and *nacama*, having the same signification, are only used in the plural, or rather they have no singular on account of their collective signification. The feminine form alone of the singular number is used in connexion with collective nouns, because these, as will be demonstrated hereafter (num. 180), are for the purpose of conjugation, considered as singular and feminine, even if in their nature they are of the masculine gender, as: *dargagon gude dubiti yate*, the young men (youthful multitude) flow into the assembly of the people. *Nacama* is perhaps lit. the passive of *naca*, to pour, to empty into a thing etc., and is ranged under this class by reason of its reflective signification: to empty one's self.

## § 10. The prefix *in*.

138.

The Galla language is as poor in prefixes as it is rich in affixes, for I have discovered but one, and even this is of very subordinate signification. The prefix *in* (in the full form *ini*) is regularly placed before the 1<sup>st</sup> pers. sing. and plur., and frequently before the other persons; and this prefix is in the 1<sup>st</sup> pers. augmented by the pers. pronoun *ani* (abbrev. *an*.)

Examples: 1. *Macad'u, inanilala*, stand aside, let me see. — 2. *ani inayada*, I think. — 3. *ani duri inand'agae*, I have heard a long time ago. — 4. *iz'in inimarad'ti*, she is mad. — 5. *benuka inigafana*, come

let us ask! — 6. *ati iniyad'ta*, dost thou think? — 7. *nama wama inhina*, call people, we will tie him! — 8. *galgalon inicã*, the bag has a hole. — 9. *ani ama inanadema*, I shall now go away, etc.

Obs. With respect to the form *inayada*, in the second example, it is to be observed, that the *n* of the personal pronoun *ani*, is absorbed by the following *y*, the complete form being *inanyada*.

### 159.

Concerning the nature and signification of this prefix, I have formed a variety of conjectures. At first I took it for an adverb of place, answering to the French „en“, or the Italian „ne“. To this supposition I was led by the 9<sup>th</sup> example in which it first occurred to me, thus *ani inanadema* would have signified literally: je m'en vais. — But this is contradicted by most of the other examples. According to some, it appeared to be a pronominal particle, representing the 3<sup>rd</sup> pers. sing. and plur. masc. and fem. as the object of the verb, so that *inigafana* would signify: let us ask him, her; — *inhina*, we will bind him, her; — *inand'agae*, I have heard it, and so on. But this latter conjecture is not supported by other sentences, as the 4<sup>th</sup> and 8<sup>th</sup> examples, in which *in* represents no object.

### 160.

As these contradictions would have made it necessary to attribute to this particle a variety of significations, I came at last to the conclusion that it was not of sufficient consequence to deserve any further research, and that it was merely a euphonical prefix, or one of the many rhetorical conveniences of the Gallas, who, instead of passing sharply from one word to another, prefer first to construct a bridge between them, either with simple vowels or whole syllables. Besides this prefix and the repetition of *ani*, there must be included in the same class the insertion of the syllable *da* before the *n* (*ni*) of the instrument, and above all the frequently occurring *s* and other flourishes used by Mr. Krapf's authority, by whom this convenience is carried to an excess.

## § 11. Irregular verbs.

### 161.

To the few who may engage in the study of the Galla, it may afford some pleasure to hear that there are in it no irregular verbs.

The only one that I have found, which, however, may possibly represent a whole class, is *dyadya*, to wonder, to praise; but this must be extremely irregular, for the three Gallas who used it were unable to conjugate it themselves, though often requested to do so. It is therefore no fault of mine that I can give no further information respecting it.

## § 12. Auxiliary verbs.

### 162.

It may appear strange to place the discussion of auxiliaries after that of the regular verbs, especially as it is usual, even in oriental grammars, to treat of them first; they being considered as indispensable elements of conjugation. This departure from the usual arrangement will, however, be justified by the circumstance, that the few real auxiliaries in the Galla, as well as some other verbs which for syntactical reasons are included in the same class, are not irregular, but follow the general rules of conjugation.

### 163.

As the paradigm shows, there is, strictly speaking, but one auxiliary necessary for the conjugation of verbs, viz. *dyira*. For the more precise determination of the future, however, *gà* is used, which being in all respects a complete verb, requires no further remark than that it serves as auxiliary to itself. For ex. instead of *bokeni ind'ufa* rain is coming, a storm is advancing, it is said: *bokeni gà; bokeni gau gà; bok. gau gae; bok. gau gaera*. Of *dyira*, however, and for comparison's sake, of the copula *d'a*, as well as of the verbs above alluded to which are not properly auxiliaries, viz. *dandà*, to be able, etc., a slight mention must here be made, (though they belong rather to the head of syntax), inasmuch as the construction of these verbs have naturally some influence on the conjugation.

### 164.

The verb *dyira* is used only in the present, and in the 2<sup>nd</sup> and 3<sup>rd</sup> pers. plur. of the I. preterit, (*dyirtani, dyirani*) in negative and dependent sentences. In this respect *dyira* must be classed with the defective verbs.

### 165.

The primitive signification of *dyira* is: to be, to exist; II. form *dyirad'a*, to be for one's self, to live. Hence it follows that *dyira* is



never used as a copula between the subject and the predicate, but is a substantive verb occurring only in combinations like the following: *obolenike mana dyira? ee hindyirani*, are thy brothers at home? no they are not. (Respecting *ee*, yes, instead of *uau*, no, see Dictionary.)

166.

The copula in Galla is the affix *d'a*, which doubtless is the same ending that, in the verbs, serves as a termination for the middle forms, but which here has dropped the nature of a verb, the copula remaining invariable in all persons and numbers. (See num. 195. and 198.)

167.

The same ending is also sometimes used, where *dyira* is expected to occur, as: *dini nama dinad'ati hillaфу*, the enemy does not spare the enemy. Here the words *nama dinad'a* constitute a relative sentence (see num. 249. 4.), and the whole being analyzed runs thus: *dini*, the enemy — *hillaфу*, spares not (lit. becomes not soft — *ti*, towards, for) *nama(ti)*, a man — (*kan*, who) — *dinad'a*, is an enemy. But the *d'a* in the analysis could by no means be used, as it must necessarily be, *kan dina dyiru*: wherefore this combination justly deserves attention as a striking peculiarity. The only other sentence of this kind that occurred to me was: *mani barzid'a*, the house is of straw; here there is a different relation, namely, *barzi* is considered as a predicate, perhaps even as an adjective, and *d'a* stands as copula in its proper place.

168.

As the distinction between the two consonants *d* and *d'*, particularly when spoken quickly, is not very easy, and nevertheless so important, it will not be superfluous to caution the reader against confounding the copula with the transition-syllable *da*, which is partly used for avoiding the harshness, and partly for distinguishing the cases.

169.

The second preterit to which *dyira* serves as an auxiliary, is inflected through all the persons in the same manner as *dyira* itself. In the future the latter is not properly an auxiliary, but the governing verb of the sentence: *ademusdyira*, I am to go.

170.

The above mentioned verbs *dandä*, *rawad'a*, *beka*, *dad'aba*, in this respect resemble *dyira*. The peculiarity in the construction of

these verbs is one to which, by reason of its extension in the language and its many analogies, too much importance cannot be attached. I repeat it, those verbs to which they serve as auxiliaries, stand in a determinate tense and person, but never in the infinitive except in those cases where *dandà* follows the principal verb.

171.

The same construction occurs in *tafa*, to hurry; *dabala*, to add to; *debia*, to come back; *zoba*, to lie, to tell a lie; *baria*, to begin, and in many other verbs. These verbs for the most part supply the place of adverbs derived from adjectives, since on account of the deficiency of the language in real adjectives, their cognate adverbs are entirely wanting.

172.

It is a remarkable feature in these verbs, that they always stand in the aorist even when the tense requires the present or the future, nay even when the other verb stands in the imperative, as: *ati debite hind'ufin*, do not thou come back! --

### § 13. Negation.

173.

The negation in Galla is expressed in three different ways: either by the simple negative *hin*, not; the negative affix *miti*, or by negative verbs. In the first and third cases the negative exerts a perceptible influence on the form of the verb to be negated, and this alteration of forms is frequently the only guard against confounding it with similar forms, and other mistakes to which it may give rise.

#### I. The negative *hin*.

174.

This is the simple negative, „not“, and always precedes the verb which is to be negated, most commonly in such a manner that either an assimilation takes place with the beginning consonant of the following verb, or a contraction with the concluding vowel of the preceding word. In the latter case the aspiration and vowel of *hin* are lost and *n* only remains, which, to distinguish it from the abbreviated postposition *ni*, or the *n* of the nominative, I have always marked with the sign of the rough breathing (*ṇ*). In both cases the ending *a* of the verb in the three persons sing. and 1<sup>st</sup> pers. plur. pres. is changed

into *u*; but in the place of the 2<sup>nd</sup> and 3<sup>rd</sup> pers. plur. which already end in *u*, are substituted the 2<sup>nd</sup> and 3<sup>rd</sup> persons plur. of the aorist unchanged; thus: *ixin hind'iftani*, you do not let; *ixan hind'izani*, they do not let. The imperative receives, as it were, a repetition of the negation by affixing the ending *in*, as: *hindubad'in*, do not speak; plur. *hindubad'inna*, do not ye speak. Before *f* and *b*, the *n* of the negation is changed, for the sake of euphony into *m*, as: *kanamfed'u*, I don't like that; *nu himbechnu* we do not know. If a word precedes which is of itself a negative, it does not supply the place of *hin*, but the same construction remains and the form of the verb is subject to the same alterations; as: *déca kana namuñ ñad'u*, nobody eats this sacrificial flesh; *homtu azin dyiranne*, nothing was there. — If the aorist is to be rendered negative, *ne* or *ine* is appended to the root, as: *ani tchabza*, I break; *ani hintchabza*, I do not break; aorist: *ani hintchabzine*, I have not broken; *ani hind'ageñe*, I have not heard, and this form remains unaltered in all the persons.

## II. The negative *miti*.

### 175.

When other parts of speech, such as substantives, pronouns, adjectives or adverbs are to be negated, it is done by the negative affix *miti*, as: *ani ilmakemiti*, am I not thy son? — *ini garimiti*, he is not handsome; *amamiti*, not at present.

## III. Negative verbs.

### 176.

a. *dida*. *Dida* answers to the Latin „negare“, and, construed with the infinitive of the verb that is to be denied, it always implies the idea of resistance, or the intention of not doing what the accompanying verb expresses, as: *ini oad'z'udide*, he did not answer, in the sense, he would not answer, he resisted the answer; *ho ati dididad'z'udide*, if thou art not diligent (wilt be). This *dida* as a verb affixed to the infinitive is, as the sentence requires, conjugated regularly through all the persons, modes and tenses. The same must be said of the two following verbs *bad'a* and *d'aba*.

b. *bad'a*. As *dida* denotes the intention not to do what the verb signifies which is to be negated, so *bad'a* (prop. the II. form of *bā*, to go out of, away from), denies by means of its original signification of undesigned neglect, inadvertence, carelessness or missing opportunity;



for ex. *ho rako kana catu bad'te*, *hidjolenza kan izamiti* (see num. 175.), *kan abas'iti*, if he does not bring this offering (neglects to bring), the children he begets do not belong to him but to her father, (the father of the woman); — *oto izan izati birmad'zu bad'tani ani indua*, if they had neglected (lit. went away) to come to his aid he died, that is, if they had not succoured him, he would have perished. It may be seen here likewise, in what manner the Gallas supply the want of a proper subjunctive form by the position of the verb.

c. *d'aba*. The original signification of this verb is: not to find, to miss on account of obstacles which are not to be avoided. When used as a negative verb, it always implies a primitive idea of a want of power occasioned by external circumstances, to do what the accompanying verb denotes, as: *irge d'acu d'aba*, *azi tae boe*, lit. where to go further I found not (the way, the power etc.), I sat down and wept; that is: as I could not go any further I sat down and wept. This also explains why *d'aba*, and especially *dad'aba*, when standing alone, have the signification: to lose, or to be tired. It must further be observed, that *d'aba* has always a short *a*, and is only distinguished by that from *d'aba*, (having a long *a*) to place, to set.

To enable the reader to comprehend more clearly the peculiarities of these three verbs, I will illustrate them all by a single example:

*ini oad'z'udide*, he did not answer, because he would not, — intended silence;

*ini oad'z'ubad'te*, he did not answer, because he had paid no attention to the question;

*ini oad'z'u d'abe*, he did not answer, because he had not the power.

d. *ola*. This verb, though not usually a negative, may very properly be mentioned here, as from its signification, to pass by, it sometimes has the negative sense: not to keep, to neglect, as: *malif izin caba kezani oltani*, why did you pass by your duty, that is, why did you not keep your word? — *ini na dyalan' olu*, he does not pass by me, that is, he does not forget, neglect me.

## CHAPTER II.

### Of nouns.

#### § 1. Formation, genders and numbers.

177.

The Galla language has no article. The nouns are either primitive or derivative: The formation of those derived from verbs is, for the most part, very simple, since generally, the 1<sup>st</sup> pers. pres. may be used and declined as a substantive noun, as: *dyalala*, I love, and subst. love; *awala*, I bury, as subst. tomb; *tchaba*, I break asunder, subst. splinter, piece.

178.

Others change the *a* of the present into *o*, as: *yada*, I think, *yado* (also *yada*), thought. Others again change *a* into *u* and insert a *t*, as *tuma*, I beat, push, subst. *tumtu*, the workman, especially a smith, etc. — This derivation follows certain rules, agreeing in general with those concerning the changing of the consonants in the flexion of the verb.

179.

With regard to gender, the nouns are either masculine or feminine. This distinction appears in verbs in the special form of the 3<sup>rd</sup> pers. sing. for the fem., as well as in the double form of several adjectives, as: *tina*, little, fem. *tino*; *hieza*, poor, fem. *hieti*, etc.

180.

It is a remarkable peculiarity that all words which admit of a collective notion, are considered as feminine, even though, according to their signification, they are of the masculine gender, as: *dargago*, youth (young manhood); *mangudo*, judge; *hatu*, thief; *hidjole*, child. If however, by joining the number *toko* (one), or by making use of the form which denotes individuals, the collective notion is lost, then the noun is considered according to its real gender, as: *mangudo toko*, *dargageza*, *nagaditsha*, a judge, a youth, a merchant, are naturally masculine: *nagaditi*, a tradeswoman; *tumtiti*, a craftswoman; *caliti*, a priestess, are certainly feminine.

181.

For the reason that almost all nouns may be regarded as collectives, the plural number of them is very seldom used, but its place is supplied by the collective form, or by numeral adjectives joined to them; but the plural even when it is used, is nearly always considered as feminine, and takes the verb in the fem. sing., as: *faratoni d'ed'ti*, the horses eat. A feature analogous to this is found in the Arabic.

182.

The usual ending of the plural is *oda* which is appended to the root. But there are many words that form their own plural, without rejecting, however, the regular one, as: *ree*, the she goat, plur. *rooda* and *rooni*; *obolexa*, brother, *obola* and *oboloni*; *itma*, son, *itman*, (a corrupted form is *iman*), etc.

§ 2. Declension.

183.

Before I proceed to treat of declension, it is necessary to mention another peculiarity of this language, and one to which I have not yet found any analogy, unless perhaps it be in the Semitic verb. For, as in that, the 3<sup>rd</sup> pers. sing. pret., being the simplest form of the verb, is placed first in the conjugation; so in the Galla, not the nominative, but the accusative is placed first in declension, since the latter is the most simple form, though not always the pure root. My authorities at every question concerning a substantive, always answered with the accusative.

184.

The formation of the Nominative varies very much, and can only be learned well by practice. However some general rules may be given to which there are no exceptions.

1. All accusatives in *e*, *i*, *o*, and *u*, affix in the nominative only *n*, as: *mut'ut'e*, *mut'ut'en*, cudgel; *bati*, *batin*, the moon; *ramo*, *ramon*, worm; *adu*, *adun*, the sun.

2. The words in *a* follow partly the same rule, as: *gofta*, *goftan*, the master; *mutsha*, *mutshan*, child; and partly change *a* into *i*, as: *had'a*, *had'i*, mother; *ñara*, *ñari*; eyebrow; — or sometimes the root itself is changed, as in the words ending in *iza* and *awa* (*ā*), which, without exception, end in *fni* in the nominative, as: *kaniza*, *kanifni*, a bee; *barziza*, *barzifni*, teacher; *gawa*, *gofni*, hole. In substantives

*ega ma ni o oboliga 186 Alezi*



ending in *d'a*, the *d* before the ending is dropped, as: *zamareda*, *zamareni*, wheat. Sometimes other letters are inserted after the root, as: *lafa*, *lafti*, earth; *muka*, *mukni*, a tree; *boka*, *bokeñi*, rain. — These alterations always depend on the different consonants which stand before the ending *a*, and commonly follow the rules concerning the change of consonants in the verb.

185.

The Nominative and Accusative, properly speaking, are the only real cases, the others being marked by position, or by adding certain particles (postpositions.)

186.

The Genitive is generally expressed by placing the word in its accusative form after the nominative which governs it, as: *aban mana*, the master of the house. Very often the relation denoted by our genitive is expressed by the dative, as: *obolexi abakoti*, the brother of my father.

187.

The Dative is formed by appending the postposition *ti*, which is commonly a particle of place, (see Dictionary.)

188.

The Vocative is formed by placing the interjection *ya* before the accusative, which is sometimes accompanied by an extension or abbreviation of the root; for ex. *ya namana!* O man! — *ya ob!* instead of *ya obolezak*, O my brother! — *ya Gallan!* O ye Gallas!

189.

The Ablative is expressed by the postpositions *ira*, of; *keza*, out of, from; *ni*, or *n*, through, by, with, etc.

190.

The declension of masculine or feminine nouns is the same, and the cases of the plural are formed in a similar manner to those in the singular.

191.

If a possessive pronoun is combined with the substantive, the sign of the case is appended to the former because all such pronouns are affixed. Likewise when a word is combined with the genitive (see num. 186.), the sign of its case is affixed to the latter, as: *niti Butati djed'e*, he said to the wife of *Buta*. Sometimes two signs of

cases are appended to one word, as: *ini had'azatin dje'd'e*, he said to his mother, (*had'a*, mother — *za*, possessive pronoun — *ti*, and *n*, the signs of the dative).

### § 3. Adjectives.

#### 192.

The adjectives in Galla are nearly all derived from verbs. The few, which appear to be radical words, as: *koba*, alone; *orma*, foreign; *korma*, manly, etc. are probably substantives; especially, the adjectives which denote colours are certainly verbals, for *guradjā* signifies: to be black, and *guradja*, black; *dima*, to be red, and *dima*, red, etc. Other adjectives, as *hieza*, poor; *dureza*, rich, also betray their derivation from verbs, since the middle forms *hioma*, to be poor, and *duroma* to be rich, exist; — otherwise we must conclude, with regard to these cases, that the language has the faculty of forming verbs arbitrarily from real adjectives, without the help of auxiliary verbs.

#### 193.

The adjective accompanying the verb, or the adverb of the Greek and Latin languages, is usually expressed in the Galla by a verb which conveys an adverbial idea, as: *ini dafe hind'ufne*, he came not quickly, lit. he hurried came not; in which the singularity must be noticed, that the negation is not joined to the verb which is intended to be negated; but this is a general rule, for it is also said: *ani dandaen d'ufu*, I could not come, lit. I could come not.

#### 194.

Besides this manner of expressing the adverb, adjectives also are used unchanged in form, as: *ini gari cote*, he has ploughed well.

#### 195.

The copula usually required in adjectives is *d'a*, which is appended but not inflected. (See num. 166.)

#### 196.

The adjective is always placed after the substantive, and agrees with it in gender and number, for both of which there is generally a special form.

197.

The formation of the feminine here also conforms to the rules for the change of consonants, already frequently mentioned. It ends either in *tu*, as: *hamtu*, fem. of *hama*, bad; or in *ti*, as: *hieti*, fem. of *hieza*, poor; *gurati*, fem. of *guradja*, black; or it merely changes the ending of the masculine into *o*, as: *t'ino*, fem. of *t'ina*, little; *gudo*, fem. of *guda*, great; finally many adjectives have but one form for both genders, as: *hadari*, prudent; *gari*, beautiful.

198.

The plural is formed, either like that of substantives, in *oda*, or by particular alterations of the root, as: *hieza*, plur. *hieji*; or, which is the most frequent, the adjective receives a reduplication, as: *ini garid'a*, he is handsome, plur. *izan gagarid'a*, they are handsome.

199.

In the construction of an adjective with a substantive, the former always receives the sign of the case, and the substantive remains in the simple accusative form. The same must be said of pronominal adjectives, for ex. *nama ormati dafi himulad'in*, do not show yourself immediately to a stranger; — *gurbazatin djed'e*, he said to his boy.

200.

As the Gallas have no special form for the comparison of adjectives, it is expressed by adding the postpositions *ira*, over; *dyala*, under; *dura*, before; *boda*, after, etc., as: *ini narra dyira*, he is older than I, lit. he is over me, above me (viz. in age); *iz'in oboletiz'irra garid'a*, she is handsomer than her sister, lit. she is handsome above her sister.

## § 4. Numeral adjectives.

### I. Cardinals.

201.

The Gallas count like us according to the decadal system. The units are as follows.

1. <i>toko</i> ( <i>tak</i> )	6. <i>dya</i>
2. <i>lama</i>	7. <i>torb'</i>
3. <i>zadi</i>	8. <i>zadet'</i>
4. <i>afur'</i>	9. <i>zagal'</i>
5. <i>z'an'</i>	10. <i>kudan'</i>



202.

To express the numbers between 10 and 20, they join the units to *kudan*, rejecting, however, the final *n* of the latter, in the following manner:

- |                                     |                                  |
|-------------------------------------|----------------------------------|
| 11. <i>kudatoko</i> (- <i>tak</i> ) | 16. <i>kudadya</i>               |
| 12. <i>kudalama</i>                 | 17. <i>kudatorb<sup>h</sup></i>  |
| 13. <i>kudazadi</i>                 | 18. <i>kudazaded<sup>h</sup></i> |
| 14. <i>kudafur<sup>i</sup></i>      | 19. <i>kudazagal<sup>h</sup></i> |
| 15. <i>kudaz'an<sup>i</sup></i>     |                                  |

203.

*Digetam<sup>h</sup>* (*diglam<sup>h</sup>*) signifies twenty, and *d'iba* hundred, which are the only numerals that have not their roots in the corresponding units, but are probably derived from some verbal roots not yet discovered: for instance, *d'iba*, 100, seems to me to be the verb *d'iba*, it aches, it is an impediment, obstacle, it fails, is deficient, or perhaps a substantive derived from the same verb, equivalent to *d'ibe*, obstacle, need, want. This word may possibly explain why the three Gallas whom I have questioned upon this subject, never would (nor perhaps could) count any further in continued order than one hundred, as if that were their limit. Nevertheless Aman confirmed the number *kuma*, 1000, quoted by Mr. Kielmaier (Ausland, 1840. Nro. 76); and he remembered also a greater number, *kuntuma*, formed doubtless from *kuma*. The correctness of these two words becomes still more probable from their resemblance to the corresponding number of the *Danakili* and *Hurrur* languages, „*kum*“, and that of the *Somauli*, „*kou*“, (Salt: *kun*). But *kuntuma* is more probably only a diminutive form of *kuma*. — If however the Gallas really want the word in question and what lies between, they have (as the Germans their „Dutzend“ twelve, „Mandel“, fifteen), a compensative for it in the numeral substantive *kurna*, which involves the notion of the number „ten“, and seems to be derived from *kudan*, which in its turn may have its root in the verb *kuta*, I cut, make a section.

By means of *kurna* it is not difficult to count to 1000.

*Kurna* is also frequently used by the Gallas to denote a space of ten days although they have also the division of time into weeks; *torban*, subst. (from *torba*, seven) week; four *torban*'s or three *kurna*'s make one month.

204.

*Zodoma* is 30, formed from *zadi*, three. All numbers from 40 to 90, are formed by joining the syllable *tam*<sup>2</sup> to the units:

40. <i>afurtam</i> <sup>2</sup>	80. <i>xadettam</i> <sup>2</sup>
50. <i>z'antam</i> <sup>2</sup>	90. <i>zagaltam</i> <sup>2</sup>
60. <i>dyatam</i> <sup>2</sup>	100. <i>d'iba</i>
70. <i>torbatam</i> <sup>2</sup>	1000. <i>kuma</i>

100000. (?) *kuntuma*.

205.

None of the numerals have a special form for the feminine; in regard to their construction, however, they are used like nouns, and follow the same rules, i. e. they take the signs of cases; for instance: *torban toko atchiti taani*, they passed one week there; — *nama tokoti d'ufe*, he came to a man; — *ani libi tokon iza arge*, with one glance of the eye I saw him.

206.

The decades, which all terminate in *ama* (*am*<sup>2</sup>), form their nominatives in *ni*, like the nouns ending in *ba*; for example: *dargagon dyatamni iza wadjin d'acte*, sixty young men walked with him.

## II. Ordinals.

207.

The ordinal numbers are formed in a singular manner. „The first“ is expressed by the verb *dura* with the personal pronoun of the 3<sup>rd</sup> person *ini*; literally, he before, he in the fore-part. To express the value or merit of persons or things in comparison with others, they have also the word *hangafa*, (nom. *hangafni*, fem. *hangasti*) the first, the best, superior, which is still more used to denote the rank and order of birth; it signifies then first-born, primogenial, opposite to *gudiru*, the youngest child, from *gudiza*, (III. f. of *guda*) I make great, 2<sup>nd</sup> signif. I educate; — while *ini boda*, (lit. he after) corresponds to *ini dura*.

208.

The ordinals from 2<sup>nd</sup> onward are formed thus: viz. to express a certain degree, the verb *ana*, I hang on any thing, I am joined with, is affixed to the next preceding cardinal, which is then constructed with the postposition *ti*. *Tokotiana* is therefore „the second“, literally:

that which hangs on the „one“; — *lamatiana*, „the third“, lit. that which is joined with the „two“, and so on through all the numbers:

IV. *zaditiana*

V. *afuritiana*

VI. *z'anitiana*

VII. *dyatiana*

VIII. *torbatiana*

IX. *zadettiana*

X. *zagalitiana*

XI. *kudanitiana*

or *kurnatiana*, etc. etc.

### III. Social numbers.

#### 209.

The Galla has another form of numbers to express the union or alliance of persons or things, a kind of social numbers, so to speak, resembling the German „zu Zweite, zu Dritte, zu Vierte“; — and just as these German expressions are taken from the ordinals, these numbers in Galla are again formed with the above mentioned verb *ana*, to be joined; — *latshanu* from *lama*, two together; *zadanu*, three, *arfanu*, four together, from *zadi* and *afur*. — All the following numbers are formed by joining the syllable *anu* (resp. *tanu* or *nu*) to the cardinals:

5. *z'ananu* (*z'antanu*)

6. *dyanu*

7. *torbanu*

8. *zadetanu*

9. *zagaltanu*

10. *kurnanu*

11. *kurnatokanu*

20. *digetamtanu*

21. *digetamitakanu*

30. *zodomanu* (*zodomnu*)

40. *afurtamnu*

50. *z'antamnu*

60. *dyatamnu*

70. *torbatamnu*

80. *zadettamnu*

90. *zagaltamnu*

100. *d'ibatanu*

1000. (*kumatanu.*)

#### 210.

„Both“ the meaning of which is different from that of these numbers is *ladz'u*, likewise made of *lama*, two.

### IV. Distributive numbers.

#### 211.

The distributive numbers are expressed by double cardinals: *zadi zadi*, *z'an z'an*, three and three, five and five etc.



## V. Fractional numbers.

### 212.

The Gallas have no forms made of numerals themselves to express the fractional numbers; they derive, however, an equivalent from the division of their *amole*, i. e. a piece of salt, two hands long, one hand large, and two fingers thick, which is used as money. The parts of it are as follows:

*tchabnana*, (derived from *tchaba*, to break)  $\frac{1}{2}$ ,

*karmana*,  $\frac{1}{4}$ ,

*gimaz'i*,  $\frac{3}{4}$ ,

*gedele* or *gadele*, (Aga)  $\frac{1}{8}$ .

## VI. Numeral adverbs.

### 214.

To form the adverbs „once, twice, thrice“ etc., the Gallas join the cardinals to the substantive *gafa*, period of time, day; quite corresponding to the German „Mal“:

*gafatoko*, *gafalama*, *gafazadi* etc.

### 214.

Other adverbial expressions which must be noticed here, are:

1. *irgataka*, at once, at the same time, formed from *irge*, place, and *toko*, (*taka*, *tak'*), one, literally: in the same place; for example: *nu irgataka ademna*, we march with equal steps.

2. *lufa dyala*, at first, lit. „under the earth“, a fine metaphorical expression, doubtless taken from seed lying in the ground („under the earth“), as the very origin and first stage of life and increase.

## VII. Numeral verbs.

### 215.

There are yet a few verbs which I must notice in concluding the subject of numbers; some of these merely imply the idea of numbers, while a whole class of others are formed from the numerals themselves.

1. *Diriba* and *datchaa*, contr. *datchā*, I am double, twofold. The etymology of *diriba* is unknown to me, but *datchā* signifies, (if I am not mistaken), primarily: I do one thing twice, therefore particularly: I go back the same way on which I came, as if the ways hither

and back were laid, in returning, one upon the other; — thence III. f. *datchaza*, to double, to fold up, to plait etc., *ini datchazeti uffad'te*, he is doubly clothed.

2. The other verbs are these:

*lamefad'a*, *zadifad'a*, *afurifad'a*, *ʼanifad'a* and so forth, an exact literal translation of which is difficult to be given. I must therefore, try to explain them by a passage from Akafede's letters to Aman, wherein the former, after the departure of Aga (see Dictionary, Preface pag. XIII.), expresses his joy at having found a new contryman:

„*Wacayo goftanko nan irafanne ya obolezako, tokon nan hambifne ani ama lamefad'ufan adema*“; God my Lord has not forgotten me, my brother, he has not confined me to a single one (scl. Galla), I am now to see a second. More literally: I (*ani*) go (*adema*) now (*ama*) to (the *f* preceding the repeated *ani*, abbrev. *an* in *lamefad'ufan*) double for myself (scl. the presence of a countryman).

## § 5. Of Pronouns.

### Preliminary observations.

#### 216.

The pronouns in the Galla language, like those of the Arabic to which some of them seem to me to be related, are either separable (absolute), or inseparable (affixed). The separable are: the personal, reflective, demonstrative, interrogative and indefinite pronouns; — the inseparable, only the possessive.

#### 217.

The personal pronouns are necessary to the inflection of the verb, even in the imperative mood, and they are nowhere involved in the verbal form itself, as is the case in the *Tumale* language, with the single exception mentioned in num. 124. where the repeated *ani* is combined with the 1<sup>st</sup> pers. sing. of the future. The inseparable pronouns appear as real pronominal adjectives or possessives, invariably appended to the nouns which they possess.

### I. Personal pronouns.

#### 218.

The same rule which I have mentioned above respecting the nouns applies also to pronouns, viz. that the primitive form is to be sought

not in the nominative but in the accusative case, at least in the singular; for the plural has no special form for the nominative.

I. person.		II. person.	
Sing.	{ Acc. ( <i>ana</i> ) <i>na</i> , me	<i>xi</i> , thee	
	{ Nom. <i>ani</i> , I	<i>ati</i> , thou	
Plur.	{ Acc. ( <i>umu</i> ) <i>nu</i> , we, us	<i>izin</i> , you	
	{ Nom.		

III. pers.			
Masc.		Fem.	
Sing.	{ Acc. <i>ixa</i> , him	<i>ix'i</i> , her	
	{ Nom. <i>ini</i> , he	<i>ix'in</i> , she	
Plur. Acc. and Nom. <i>ixan</i> , them, they.			

### 219.

There is an emphatical form of the nominative, formed by affixing the syllable *t<sup>u</sup>* to the accusative, as:

*anat<sup>u</sup>* I myself, spoken with great emphasis, or to mark a contrast. In the same way are formed:

<i>xit<sup>u</sup></i> ,	<i>ixat<sup>u</sup></i> ,	<i>ix'it<sup>u</sup></i> ,
<i>nut<sup>u</sup></i> ,	<i>ixint<sup>u</sup></i> ,	<i>ixant<sup>u</sup></i> ,

but respecting these forms, mention must be made of a grammatical singularity, that each of them is joined with the 3<sup>rd</sup> person singular of the verb, as if they required an impersonal construction; for ex. *xit<sup>u</sup> beka*, thou knowst; *nut<sup>u</sup> cafe*, we have been guilty; *beka* and *cafe* being the 3<sup>rd</sup> persons sing., although *xit<sup>u</sup>* would seem to require the 2<sup>nd</sup> pers. sing., and *nut<sup>u</sup>* the first pers. plur. — Perhaps the affix *t<sup>u</sup>* is the postposition *ti* not rightly understood or strangely changed, so that all these forms would appear as if put in the dative case, and in the examples given above, the verbs *beka* and *cafe* used impersonally, as:

*xit<sup>u</sup> (xiti) beka*, it is known to thee.

*nut<sup>u</sup> (nuti) cafe*, it was our guilt.

### 220.

The other cases are formed, like those of nouns, by means of postpositions affixed to the accusative, viz:

The Dative with *ti*, to; with *f* (*fu*), for, to the advantage of, and sometimes with *n* (*ni*):

Sing.			
<i>nati</i>	<i>xiti</i>	<i>iti and ixati</i>	<i>ix'iti</i>
<i>naf</i>	<i>zif</i>	<i>izaf</i>	<i>iz'if</i>



Plur.

*nuti*

*iziniti*

*izaniti*

*nuf*

*izinif*

*izanif*

to and for myself, thyself, himself, etc.

The Ablative is formed by the postp. *ira*, from, the *i* of which is always assimilated with the concluding vowel of the preceding word, as:

Sing.

*nara*

*zira*

*izara*

*iz'ira*

from myself,

thyself,

himself,

herself.

Plur.

*nura*

*izinira*

*izanira*

from ourselves,

yourselves,

themselves.

221.

*Ani*, I, is usually repeated before the verb, although it stands already in the beginning of the sentence, which ought to be well observed, because, as it is commonly but an affix, losing one or even both of its vowels, a mistake is easily committed by confounding it with the abbreviated negative *hin* (*n'*), or the postp. *ni* (*n*); for ex.

*ani malan god'a?* what shall I do?

*ani kobakotin taa*, I am alone,

the *an* in *malan*, as well as the *n* in *kobakotin*, being the abbreviated personal pronoun *ani*. For further explanation, see Dictionary pag. 175 — 176.

222.

*Iti* the dative of *ini* is used also as an adverb of place — thither, to it; which is natural, because the language wants a peculiar form for the neuter pronoun, it; as:

*iti ergi gafudz'ixi*, send thither and have inquiry made.

223.

*Ini tok°* — *ini tok°*, *iz'in tok°* — *iz'in tok°*, the one — the other, is sometimes used instead of *ini kan* — *ini kan* etc. see num. 244.

224.

*Aga* used *iz'e* (*iz'eti*, *iz'efi* etc.), and *z'e*, instead of *iz'i*, *z'i* etc.; which is one of the few dialectical varieties of his idiom.

## II. Affixed possessive pronouns.

### 225.

The possessive pronouns are partly derived from the personals, viz. those of the 3<sup>rd</sup> pers. sing. and plur.; but the greater number have a peculiar root, as:

#### Sing.

*ko*, my;      *ke*, thy;      *za*, his;      *z'i*, her.

#### Plur.

*keña*, our;      *kezani*, your;      *zani*, their.

### 226.

These pronouns have no particular forms for the numbers and genders, and are affixed to the nouns, to which they appertain, without alteration, as: *abanko*, my father; *had'iko*, my mother; *waza*, his fortune, lit. his something. — *hidjolenza manati d'acte*, his children went home, the collective notion *hidjole* being construed with the feminine singular form of the verb, see num. 180. And as they are considered as making one word with the noun which they possess, the marks of cases, that is the postpositions, are joined not to the noun but to the affixed possessive; for ex. *idyakoti agarzize*, he showed (it) to my eye.

### 227.

The possessives in a few cases seem to be used separately, or regarded as nouns and construed with particles and adjectives. These cases are as follows:

1. With the preposition *gara*, to; as: *garako*, to me; *garake*, to thee; *garaza*, to him; *garaz'i*, to her; *garakeña*, to us; *garakezani*, to you; *garazani*, to them. — This construction will appear less striking, however, if the nature of the preposition *gara* is considered, which is properly a substantive signifying „part“; *garako* is therefore literally, my part, which is also a very common expression in our language; and the circumstance, that instead of *garako*, *garake* etc., *garakoti*, *garaketi* very often occur, makes this view more probable, — *gara*, used then as a preposition, makes the affix *ti* redundant, and expresses the postpositional notion in itself.

2. With the comparative particle *aka*, how, like; *akako*, like myself; *akake* or *akakati* (see the foregoing number), like thyself; *akaza* (-*ti*), like himself; *akaz'i* (-*ti*), like herself; *akakeña* (-*ti*), like

ourselves; *akakezani*, (-*ti*) like yourselves; *akazani* (-*ti*) like themselves. The *ti* here used must not be confounded with the *ti* in the preceding paragraph, but should probably be considered a particle naturally belonging to *aka*; — *aka -ti*, like to.

3. Sometimes with the postposition *dura*, before; as: *hama izan kana djed'aniti*, *dargagon dya durazani yaani*, after they had spoken in this manner, six young men rushed before (towards) them.

4. With the postposition *kan*, from, (derived from the demonstrative *kana*, this); but in this case the postp. *ti* is never wanting. Ex. *ini* (scl. *mangudon*) *nu ha himu*, *lafti kuni kanketi mo kankoti*, he (the judge) may tell us whether this field is mine or thine, lit. of my- or thyself.

5. With the adjectives *koba*, alone; *qit'uma* (*huntuma*, *huntumtu*), all, as:

Sing. <i>kobako</i> , I	} alone.
<i>kobake</i> , thou	
<i>kobaza</i> , he	
<i>kobaz'i</i> , she	

Plur.

<i>kobakeña</i> , we	<i>qit'uma-</i> (nom. <i>nni</i> ) <i>keña</i>
<i>kobakezani</i> , you	<i>qit'umakezani</i>
<i>kobazani</i> , they	<i>qit'umazani</i>
alone.	all.

## 228.

Using the possessive pronoun substantively in this manner explains the reason why it is very often followed by the postp. *ti*, even in the nominative case, as:

- abankoti duera*, my father died;
- oboletinkoti herumterti*, my sister married;
- mitchunkoti godane*, my friend departed.

The construction then quite corresponds to the English expression „a friend of mine“. The same happens in the accusative and genitive cases; for ex. *ati har'a mitchuketi argil'rtā?* didst thou see thy friend to-day? — *mid'an obolezaketi hatun hatte*, a thief stole thy brother's corn.

## 229.

*za* corresponds sometimes to the Italian „ne“ or the French „en“, of it; for ex. *ani gargariza foe*, I chose the fairest of them.



230.

*ko* and *ke*, in composition with other words, are sometimes found contracted in the following manner:

<i>abo</i>	instead of	<i>abako</i> , my father,
<i>had'o</i> ,	„	<i>kad'ako</i> , my mother,
<i>abe</i> ,	„	<i>abake</i> , thy father,
<i>had'e</i> ,	„	<i>had'ake</i> , thy mother,
<i>indallo</i>	„	<i>indallako</i> , my girl, love;

but this is merely a diminutive form to express affection.

Reflective or reciprocal pronoun.

231.

The reflective pronoun in Galla is *ufi* (abbrev. *uf*), which is applicable to all persons and sexes. An example of each of the different applications will be given.

1<sup>st</sup> person.

*Ani aman aman uf duba milad'e*, I looked often behind myself. — *Kanan ani ufisan hambifad'a*, I reserve that for myself. The *an* affixed to *aman*, *kanan*, and *ufisan*, is the abbreviated personal pronoun *ani*, repeated before the verb.

2<sup>nd</sup> person.

*Kan fed'te ufi gonan garanke zarmudide?* Although thou hast done whatever thou hast liked for thyself, is thy heart not satisfied? — *gonan* is the preterit participle active, involving the conjunction „although“.

3<sup>rd</sup> person masc.

*Hori guda ufdubati fartarati feeti adema*, lit. many goods behind himself upon the horse packing he departs. — *Namitshi toko ufiti na fud'e*, *na gudifud'e*, a man took me to himself and educated me.

3<sup>rd</sup> person femin.

*Iz'in gurbaz'i uf bira teziste*, she set her child close to herself.

1<sup>st</sup> person plur.

*Nu guda uf dyalana*, we love each other very much. *Wali* might also stand here instead of *ufi*.

2<sup>nd</sup> person.

*Ho iz'in d'ira ufdjed'tani*, if you call yourselves men.

3<sup>rd</sup> person.

*Izan dina uf bira ariu fenan d'abani*, although they wished to drive away the enemy from themselves, they could not. (Respecting *d'abani* see num. 176. c.)

232.

From all these examples it appears, that *ufi*, since it is construed with *ti*, *duba*, *dyala*, *bira*, in short with all the postpositions which are employed in the declension of nouns, stands in the place of a noun, or is perhaps, primarily, a noun itself, like the English „self“, which is perhaps derived from „soul“, and employed quite in the same manner as the Arabic *نفسى*, instead of the reciprocal pronoun, which is wanting.

233.

A corresponding construction is found in Galla, for *matakodif*, *matakedif*, *mataxadif*, *mataxidif*, *matakeñadif* etc. lit. for my, thy, his, her, our etc. head, occur very often where the reciprocal *ufi* might be expected, but usually it has the sense „for my, thy, his etc. sake“.

234.

Besides the reciprocal notion, *ufi* has frequently the sense of the Latin „ipse“, as: *xit<sup>r</sup> ufi god'te*, thou thyself hast done it, *tu ipse fecisti*; — *kan izan iti malani t'ufad'eti ufi male*, *dina ariuti kae*, despising whatever they advised him, he counselled himself, and followed the enemy; — *oto abanke ziti himu bad'e, ufini fid'te?* If thy father had not told it thee, wouldst thou have finished it thyself? (With regard to *himu bad'e*, see num. 176. b.)

235.

Sometimes *ufi* is employed instead of the possessive pronoun, as: *ati layo zeta kan hamana uf harka cabta!* thou art lucky that thou hast so much in thy hand, that is, that thou hast so great power, or art so rich.

Often even a possessive, particularly that of the 3<sup>rd</sup> pers. is joined to *ufi*, as:

*ufixadif zababi ole*, *horiza qit'uma bad'e*, he himself escaped the danger, (but) he lost all his fortune. And this construction is a new proof that *ufi* is regarded as a substantive, because otherwise the possessive could not be joined with it.

236.

Besides the postpositional expressions: *uf dgala*, lit. under himself, i. e. hid behind him; — *ufbira*, next him-(her-) self; — *uf duba*, after himself, etc. there are yet a few expressions formed in a similar manner with substantives, but used in the same way as postpositions, as:

*uftchinati*, on his (her) side, *tchinati* being the substantive *tchina* or *tchinadja*, side, flank, with the postpos. *ti*;

*ufbukedan*, on his (her) side, from *buke*, nom. *bukni*, side.

237.

There are also two verbs formed with the reciprocal, viz.

*uffud'a*, I dress myself; and by changing the *f* into the related *w*:  
*uwiza*, I dress another.

On this matter, see num. 99.

238.

The reciprocal „own“ is expressed in Galla by the possessive placed after the governed noun, so that it stands in the relation of the genitive case, as:

*mana izadif manu orma gube, kae, bae*, lit. his own house and the houses of others he set on fire, rose, escaped; — *mana iza (dif)*, lit. the house of him, i. e. his own house. Respecting the form *izadif*, see num. 220.

239.

Finally, mention must be made of the word *wali* (abbr. *wal*), which contains the notion of a reciprocal or mutual relation between two persons or things, and answers to the Latin *in vicem*, *alter alterum*, each other. It is construed with all the postpositions which are used in declension, and applied to both numbers and sexes; as:

1. joined with the plural.

*walin djed'ani*, they said to each other; the *n* affixed to *wali*, being the postpos. *ni* „to“, marking the dative case; — *isan wal fud'ani*, they married; lit. they took each other.

2. with the singular.

*ini kan wali tola sodalan, ini kan ebodan wal fatchiza*, the one combats with the sabre, the other fights with the spear, lit. this one-against the other (*wali*) struggles with the sabre, that one with the spear against the other (*wal*) fights; — *wali gae*, they came together,



lit. each approached the other; — *oboletinko latshu waliti arerte*, my two sisters are angry with each other; — in this sentence *latshu* (both), alone conveys a plural idea while the noun *oboleti* and the verb are put in the singular.

240.

The compounded words

<i>waliti</i>	}	one	to	the other,
<i>walin</i>				
<i>walira</i>		„	from	„ „
<i>walguba</i>		„	upon	„ „
<i>waldyala</i>		„	under	„ „
<i>waldura</i>		„	before	„ „
<i>walduba</i>		„	after	„ „
<i>walbira</i>		„	next, near	„ „
<i>walif</i>		„	for	„ „
<i>walwadjin</i>		„	with	„ „ (together),
<i>walkeza</i>		„	in	„ „ (amidst),

are explained by the rule given above. The last word *walkeza* „one in or into the other“, which takes then the signification of „amidst, in the middle, confusedly“ (*pêle-mêle*), has given origin, I think, to the substantive, *walaka*, the middle, compounded, probably, of *wal*, and the comparative particle *aka*, as, like, lit. it is as far to the one as to the other, consequently it must be the „middle“. That is merely a conjecture of mine, but I found it so natural that I did not hesitate to mention it.

IV. Demonstrative pronouns.

241.

For the demonstrative pronoun indicating things near at hand, the Galla has two forms:

1. *kana*, nom. *kuni*.
  2. *ana*
- } this,

*kana* being separable, and *ana* an affix, but otherwise quite synonymous with *kana*, for example:

*yomun ani biana d'ufe*, when I came into this country; — *har<sup>c</sup>a galgaltana*; lit. to-day in this night, i. e. to-night. *Kana* stands always after the word to which it belongs, as:

*ati faya cabte irga bia kana d'ufte?* lit. hast thou had health, since thou camest into this country? — *namitshi kuni guda nati garid'a*, this man is very good to me.

For the relative use of *kana*, see num. 249. 3.

## 242.

The demonstrative pronoun to indicate remote things is,

*zana*, nom. *zuni*, that.

Neither of these demonstratives has a particular form for the feminine nor the plural; but both, like the personal pronouns, take the mark of the cases, f. ex.

*mutsha lafa tae zana adjezani*, they killed the child, which sat on the ground; — *namazanatin mulad'in*, do not show thyself to that man; *indalli kuni zanara garid'a*, this girl is handsomer than that. And as the language has no form to express the neuter gender, these pronouns have also this function and we find therefore:

*kuni garimiti*, this is not fine; *kanam beku*, I do not know this.

## 243.

The form *kuno* is not, as might be readily believed, and as I thought during three years myself, a third demonstrative pronoun, but simply *kuni* the nominative of *kana*, compounded with the affix *o*, „truly, forsooth, yet, but“; the German: „ja, doch“ — an affix, which is now and then very necessary and significant; but frequently of almost no consequence and merely euphonical, for ex.

*biyon kuno fana nu guba guda*, this sand burned us very much on the soles of the feet; where this affix *o* in *kuno*, as giving to the whole sentence the sense of earnest and cordial affirmation, appears in its proper place; while in the following example, taken from a letter of Aga to Akafed'e:

*durbakanamo Galladen kuno bad'u tchexizani*, lit., this girl (—mo) the *Gallade* brought over (sel. the river) by carrying her, — and in the greatest part of the other cases, where this affix is to be found, the sense would not lose by dropping it altogether, particularly in the dialect of Aga, who is much more fond of it than the other two authorities, and appends it without discrimination to a great number of words, where it is evidently redundant.

These observations concerning *kuno* are equally applicable to *zuno*, which, as I have said is the nominative of *zana*, compounded with the same affix *o*.

244.

The forms:

*Ini kan<sup>a</sup> — ini kan<sup>a</sup>*

Acc. *iza kan<sup>a</sup> — iza kan<sup>a</sup>*

fem. *iz'in kan<sup>a</sup> — iz'in kan<sup>a</sup>*

Acc. *iz'i kan<sup>a</sup> — iz'i kan<sup>a</sup>*

plur. *izan kan<sup>a</sup> — izan kan<sup>a</sup>*

are expressions corresponding to „the one — the other“; but here *kana*, or, as it is always spoken, *kan<sup>a</sup>*, remains unchanged, and the personal pronoun to which it is joined marks the case by its form; as

*ini kan wali lola sodallan, inikan ebodan wal fatchiza.* See num. 239.

245.

Sometimes we find but one *kana* which relates to a preceding personal pronoun or a numeral. In this case there is no difficulty and it can be regarded either as signifying „the other“ or merely as the demonstrative pronoun; as:

*kan durati mutshaz'iti lad'e mutsha kana lad'e*, lit. with what she fed at first her own child she fed the other (child); here the final consonant of *kan* coalesces with the affix *ni* (*n*) to mark the instrument.

*toko macanza Golbidida, tok Dimada, inikan macanza Dagaga*, lit. „the name of one was Golbidi, of one Dima — the other's name was Dagaga.

246.

Besides the junction of the personal pronoun with the demonstrative to express: „the one — the other“ the same alliance is frequently made merely to make the signification of the demonstrative emphatical, as:

*iza kana gituma zit<sup>a</sup> gozizize*, all this didst thou permit to be done.

*oto guduman<sup>a</sup> bekin iza kana gari gari beka*; although I do not know very much, this I know very well.

247.

There are some compounds formed with the demonstrative and particles, which I shall mention here.

1. *Akana* is formed by combining the demonstrative *kana* with the comparative particle *aka*, how, like, as, lit. how, or like this, in



the sense of thus, in this manner. According to the nature of the particle *aka*, *akana* is almost always followed by the postp. *ti*, as:

*akanati bubulla*, let us live in this manner.

*Akana* — *akana* is used quite in the same sense as our „so and so“ or „this and that“.

2. Instead of *akana*, *Aga* and *Aman* say *akaz*, which is either the result of carelessness in speaking, or more probably another composition with *aka*; viz. the adverb of place *azi*, here, seems to be joined to it, which would be almost synonymous with *akana*; lit. how here.

3. The same may be observed of *kanaz*, so frequently used by *Aga*, which I regard as likewise a compound of *kana* and *azi*, and which answers then to the French „ceci“, this here; for ex.

*zagada bia kanaz bari*, learn the religion of this (here) country.

4. *kanan*, before the first person of the verb, must be regarded as compounded of *kana*, and *ani* „this I“ — but in this case *kan* is usually a conjunction.

5. Compounded with the postpos. *f* (pr. *fu*), *kana* forms the word *kanaf* (*kanafu*) „therefore“, and when it stands before the first pers. of the verb, the personal pronoun is affixed to it; as:

*alatin kuni mid'anko mura, kanafan iza adjeza*, this bird ruins my corn, therefore I kill it.

The same postpos. forms also: *akana* — *akanaf*, for this or that reason.

6. *Yokan*, a compound of the conjunction *yo* or *ho*, when, and the demonstrative *kana*, (lit „when this“ i. e. when or if the other) corresponds to the Latin conj. *nisi*, if not, unless, as:

*nuti hima eza ademta, yokan, ati dina zi adjefna*, tell us from whence thou comest, if not, thou art an enemy (and) we kill thee.

7. *Akanuman*, for nothing, to no purpose, in vain, probably a compound of *akana*, so, and *homan* nothing; the final *n* of *homan* being lost in the postpos. *ni*, which marks the ablative of the instrument. Ex.

*nu homan agarre akanuman hazofna male*, we see nothing, but talk in vain.

8. Finally the adverb *yomuzana*, then, at that time, having reference to past as well as to future time. Ex.

*mali dje'd'e yomuzana had'ike, ho ati dje'd'ite*, etc. what will thy mother say if thou tellest her, etc.

*wuyi liriakēna wadjin teñu, o yomuzana bullon nuti garomera*, when we lived with our friends, at that time life was pleasant to us. (Aga.)

For the rest, *yomuzana* is a compound of the conjunction *yomu* and the demonstrative *zana*; *yomu* itself is probably borrowed from the Arabic (يوم day), the more because it seldom or never occurs in the dictations of Aga and Aman, who both use in this sense the pure Galla expressions *guyazana* and *gafuzana*.

*Irgekanuti* — *irgezaniti*, here and there, 2. hither and thither, are used adverbially, signifying literally in or to this and that place.

## V. The Relative.

### 248.

There is no particular relative pronoun in Galla, unless *kan*, which is indeed often used in that sense and relates to persons as well as things, be regarded as a separate word, and as the special relative of this language. If this opinion is correct, the full form of *kan* ought to be *kani*, the final vowel of which is omitted in speaking rapidly, analogons to those words which terminate seemingly with consonants. But although I have not yet arrived at a definite opinion, my inquiries concerning this subject and the comparison of a number of examples, induce me to suppose, that *kan* is the abbreviated demonstrative pronoun *kana*, this, put as an invariable particle at the beginning of the sentence, and thus serving as a relative, as the same demonstrative does, when placed after the verb, except, that it is then variable and suffers all the changes to which the demonstrative in general is subject.

### 249.

According to this view, there are the following ways of expressing the relation in Galla :

1. *kan* begins the sentence as an invariable particle, i. e. it relates to all sexes numbers and cases; but it is necessary to observe, whether it exerts no influence upon the verb or changes it by a certain modification. Ex.

a. without change of the verb.

*Gudush kan tshamad'u fed'e, lufe arginan lakize*, Gudush who was to harness the cattle, omitted it after having perceived Lufe. In this example *kan* stands in the place of the nom. sing. masculine.

*goda kan izin fed'tani*, do whatever you like, — *kan* being the acc. sing. or plur. neut.

*Rufa kan durati iza wadjin dubad'z'udidte zodanan iza duba macad'z'udidte*, Rufa who was not willing to speak to him before, being afraid would not now go away from behind him; — *kan* marks the nom. sing. fem.

*Zufen lonza kan hafani fud'ad'e ademe*, Zufe took his cattle which (i. e. as many) remained and returned; — *kan* here is the nom. plur.

β. the verb is changed into the mode in *u*, (see num. 112.) Ex.

*kan ini dyirad'un*, *dyirad'e*, on what one lived, the other lived (also); *kan* stands here in the place of the ablative, which appears by the postposition *ni* (*n*) affixed to the verb: the mode *u* in *dyirad'u* is justified by that view of the sentence which asserts that, whatever one would live on, or whatever he would have, the other participated. — Of the same sort are the following sentences:

*dargagon kan mana dyiru qit'umtu d'ufe*, the young men who might be at home all came; — *dargagon*, as a collective noun, is construed with the singular; commonly it is joined with the feminine, and the sentence would be quite regular thus: *dargagon kan mana dyirtu qit'umtu d'ufte*;

*atamini kan ñanu garakeñati nu bua?* how could that which we ate nourish us (lit. fall into our belly)?

The following sentence entirely corresponds to the Latin relative construction:

*ini kan ñad'z'un' cabu*, „ille quod edat non habet“, he has not that which he can eat.

2. *kan* is omitted and the relation is expressed by the position of the sentence itself, as in English. The examples of this kind of construction are also divided into those where the mode in *u* is employed and those where it is not. But the circumstance, that this mode is to be found in all those examples, where the verb is put in the present tense, seems to prove two points of the greatest importance, first, that this relative construction requires by its nature the mode in *u*; secondly, it proves that the preterit tense in Galla wants a particular form for this mode. Of the latter case the following is an example:

*ibida d'aka guba fud'e, fuño izan hid'anin ira kae, fuño gubad'e, tchite*, he took the fire from the tobacco-pipe, laid it upon the cord



wherewith they had tied him, set it on fire, and broke it; the *n* affixed to *hid'anin* (3<sup>rd</sup> pers. aor. of *hid'a*, I bind), is again the postp. *ni*, used like the English prepos. with. The following examples all contain this mode, and in all it can be easily justified:

*Dubi ati dubad'ta anim' beku*, the word (language) thou speakest I do not understand.

*Ho namni mora ilalu garid'a dje'de*; Lat. si haruspex (lit. homo [qui] adipem inspicit) „faustum est“ dixit; — if the man (who) looks into the fat has said: „it is favorable“.

*Hori ani cabu Wacayo géekoti ha mu'ad'u*; lit. the fortune I have may God lick out from my home; an oath very frequently used.

*Namni iz'i gudixun dyiru*, there is no person to educate her; lit. a man her educates is not. Notice the following little satire:

*Bagila ñad'u*

*Malif d'aka lakize?* —

*Zoba dibad'u,*

*Malif naca lakize?*

lit. (who) hog's-beans eats, why does (he) leave stones? — (who) lies (and) anoints himself, why omits he woman's ornaments? i. e. he who can chew hog's-beans (which are known to be very hard), may chew stones too; he who anoints himself without merit may adorn himself with woman's ornaments. This general sentence is applied to a particular custom of the Gallas, viz. if one, without having killed an enemy or a buffalo, usurps the honour of such exploits and anoints his head, he should put on the foot-rings of women, because he is not worthy of a manly ornament. As to the construction, this example exhibits the same feature which I have pointed out in others, viz. there is nothing in the nature of the sentence that demands the subjunctive; the relative construction alone seems to require this modification of the verb.

3. The relation is expressed by placing the demonstrative pronouns *kana* and *zana* (Nom. *kuni*, *zuni*) after the verb of the related sentence, which then appears as an apposition of the subject or object and supplies the place of a participial construction, although the verb is put in the definite tense. The demonstrative in this case is regarded as a variable noun and suffers all the changes to which nouns are subject; whilst *kan* (see Nro. 249. 1.) is invariable. Ex.

*Mutsha due zana lafati argani*, they found the dead child on the earth, lit. child - (which) died - this - (they) on the earth - found.

*Namitshi nu fide d'ufe kuni lama bulan debie*, the man who had brought us after two day's stay, returned; lit. the man - us - brought - came - this - twice - having reposed - returned; — the verbs *fide* and *d'ufe*, show no mark of the influence of the relative.

*Malif ati adjezudidta zololia ilmanz'ira tezu kana*, why killest thou not the *zololia* (a bird, probably *Numida Meleagris*) which sits upon its young? lit. over her young (she) sits this. *Tezu* is the mode in *u* which supplies the place of the subjunctive.

*Abanko na gudifad'e kuni*, my foster-father; lit. my father - (who) me - made large - this.

Observe the following example :

*zimбири muka dagmi keza dyiru zana guba teze*, the bird perched upon the tree where honey was; lit. bird - tree - honey - therein - was - this - upon - (she) sat. — However strange this kind of translation may appear, I think it will serve to give the reader an idea of the construction of the Galla.

*Waya ufira cabnu kanarati wal djibine*, we disputed about the cloth we had around us, lit. cloth - with us - we have - this about together - we contended; — *kanarati* is compounded of the demonstrative *kana*, (used relatively by postposition), and the two postpositions *ira* and *ti*.

4. Frequently the possessive pronouns precede the related sentence so that the latter is inclosed by two pronouns; (a feature which resembles the Arabic relative construction with *الذي* when it is to express an oblique case and requires, in the relative sentence, the appropriate suffix to be joined to a noun verb or particle.)

*Hidjolen iz'in bozonati nacamte zuni atchiti bad'aniru*, the children who had entered the forest lost their way in it, lit. children - she (the collective noun requiring the fem. sing. see num. 180-181.) into the forest - entered - this - there - went astray.

*Mid'an iza biltshad'e kana bokeñi lafati dad'ae*, the rain struck the ripe grain down to the earth; — *iza biltshad'e kana* lit. it ripened this, that which had ripened.

*Ini abakoti male kuni lafaftud'a*, he (who) counselled my father is a calumniator.

5. The relation is expressed without any demonstrative, and the relative clause becomes the direct or indirect regimen dependent on

the verb, corresponding to a participial construction, except that the verb stands in the finite tense, as:

*mid'an lafati hartchae arge*, he saw grain spread upon the earth; *hartchae* 3<sup>rd</sup> pers. sing. aor. of *hartchâ*, to be spread; lit. grain - upon the earth - is spread - he saw. The words, *mid'an lafati hartchae* being the direct object of *arge* and *hartchae*, although in form the 3<sup>rd</sup> pers. aor. is used participially or adjectively; — or else, *mid'an* alone is the object of „he saw“, and *lafati hartchae* is merely an explanatory apposition, thus: he saw grain, it was scattered upon the earth.

Both these explanations have however the same meaning at bottom, but the following examples seem to show that the former is to be preferred, as:

*oto barbad'ani zolalia ilmanira tezuti d'ufani* whilst they searched they came to a *zolalia* (see num. 249. 3.) sitting upon its young; the postposition *ti* belongs to *zolalia*, and it should stand: *zololiati d'ufani*, they came to a *zololia*; but for the purpose of bringing it in closer connexion with the relative apposition „*ilmaniru tezu*“, she sits upon her young, *tezu* is regarded as a noun and takes the postposition.

This is further illustrated by the following example:

*mana ini djed'eti d'ufne*, we came to the house he spoke of, lit. the house - he - spoke of to - we came; the postposition *ti* being affixed again to „*ini djed'e*“, 3<sup>rd</sup> pers. sing. aor. of *djed'a*, which by its position after *mana*, expresses the relation. It is not to be confounded with the 3<sup>rd</sup> pers. partic. pres. which has the same form.

6. The relation is hid in a real participle, as in the following example:

*horin asan himbeknuti god'e*, a thing not knowing speech has done it; *himbeknuti* being the participle pres. of *beka* with the negation *hin*.

The examples of this construction are, however, not very frequent, the Gallas preferring the preceding kinds of expressions, or such constructions as immediately follow.

7. The relation is also expressed by other relative words, especially by

*irge*, place, a substantive noun, which when used as a preposition, signifies — where; 2. whither; 3. to, and in this relative function it is always followed by the affix *ti*, a circumstance, which sometimes



makes it difficult to distinguish the examples of this construction from those of a participial nature because in respect to form both are often the same; thus *ñad'aniti* may be either the 3<sup>rd</sup> pers. plur. of the preterit participle active of *ñad'a*, or the 3<sup>rd</sup> pers. plur. aor. with the affix *tì*. The preposition *irge* itself, however, and in general the nature of the sentence are certain guides to avoid mistakes. With respect to the grammatical construction, it will be sufficient to say that the rule given in num. 5. is also applied here. **Ex.**

*Irge mutsha bouti d'acani*, they went to the weeping child; lit. place - child - weeps - to - they went.

*Garbin irge namni iza hind'ageñeti d'age*. Garbi went to a place, where no person could hear him; lit. Garbi - place - men - him - not heard to - went.

*Irge dargagon kuni namitsha kana argiteti na gezi*, lead me to the man whom these young men saw; lit. place - young men - these - man - this - saw to - me - lead; — *argiteti* is the 3<sup>rd</sup> pers. sing. aor. act. feminine (the collective notion *dargagon* being construed as a feminine), of *arga*, with the affix *tì*, but not, as might be easily supposed, the 2<sup>nd</sup> pers. sing. partic. pres., nor the 3<sup>rd</sup> pers. fem. of *arga*.

## VI. Interrogative pronouns.

### 250.

The interrogative pronouns are:

1. *eñu* (*eñuni* abbr. *eñun*) who, masc. and femin., Lat. quis? quae? — The plural is made by putting the same pronoun twice and joining them by the particle *fu* (*f*) „and“, as:

*eñuf eñu dabalana?* lit. whom and whom shall we add? quosnam assumamus?

To give particular emphasis, the intensitive termination *tu* (*t'*) is affixed to the accusative: *eñut'*, and this form is also used as a nominative (see num. 219); for example:

*eñut' god'e? Wacayot' god'e male*, who has done it? God alone did it, lit. God - did - but.

Commonly *eñu* is put after the object of the question, as:

*abakef had'ake macanzani eñuni?* how are thy father and mother called? lit. patrem tuum et matrem tuam nomina eorum quacnam? — The accusatives *abake had'ake* stand in the place of the genitive case.

2. *mali*, abbrev. *mal*, what? quid? It is invariable and only used in the singular, as:

*mali fed'a?* what wilt thou?

The intensive form *maltu* stands very frequently instead of the masculine *eñun*, as:

*maltu beka?* who knows? but naturally it is used as a neuter likewise:

*maltu na d'ibe*; what is it to me? lit. quid me impedit?

The forms *malin*, *malan*, *malif*, *malifan* and *malo* are to be explained in the same manner as *kanan*, *kanaf*, *kanafan* etc. (see num. 247. 4 and 5.) viz. *malin* (abbr. *man*) is compounded of *mali*, and the postpos. *ni*, to mark the case of the instrument, „wherewith, by which“; — *malan* of *mali* and the personal pronoun *ani*; — *malifi* (*malif*), why? of *mali* and the postp. *fu*, for, lit. for what? — and *malifan* of *mali*, *fu*, and the same affix *ani*, which is commonly repeated before the 1<sup>st</sup> person sing. of the verb. Instead of *malif* the abbrev. form *maf* or *mafi* (*mafan*), why? is also used. Finally, *malo* is compounded of *mali* and the particle *o*, the German „denn, doch, ja, wohl“, as: *malo djed'e?* was hat er doch gesagt? what did he say then?

3. *kami*, how much, how many, Lat. quot, as:

*obolonike kami?* how many brothers hast thou? lit. thy brothers how many?

There is also an intensive form of this pronoun, *kamtu*; and when this is preceded by the possessive pronouns: *ini* or *iz'i*, the interrogative: which of the two? Lat. uter? is formed, as:

*izakamtu ulfad'a?* uter (a, um) gravior (-us) est? which of the two is heavier?

## VII. Indefinite pronoun.

### 251.

I have found hitherto but two indefinite pronouns: 1. *abalu*, fem. *abali*, some one, any body; — 2. *wa*, something, somewhat, for the neuter.

Both pronouns are, however, but substantives to which, as to the foregoing pronouns, the intensive syllable *t'* is usually appended, as: *abalut'*, *wat'*; Ex.

*wat' ana d'ibe*, I am sorrowful, lit. something pains me.

*Abalu abalut'* is used in the same sense as the German „der und der“; — *abalu abalut' nan djed'e*, such and such a one told me.

## CHAPTER III.

### *Of Particles.*

#### 252.

In the Galla, as in many other languages, the same word appears sometimes as an adverb, sometimes as a preposition (postposition), and sometimes as a conjunction. Of this class are *dura*, before; — *aka*, that; — *hama*, how much, during, until, etc. It is, however, possible to distinguish the different uses of them, particularly when they are employed as conjunctions, by an especial influence always perceptible upon the verb.

#### 253.

The adverbs are partly separable and partly inseparable, as are also the prepositions and much more the postpositions; for there are very few pure prepositions, and these are derived from nouns or else they are nouns themselves. For ex. *irge*, in, towards, literally means „place“.

#### 254.

But few interjections properly speaking have occurred. I know but three: *o!* *mé!* and *ya!* *O* answers entirely to our *alas!* *Mé* is used in entreating, for ex. *mé biz'an na fidi*, pray bring me some water. *Ya* is employed in addressing, as: *ya Gallan!* O ye Gallas; *ya ob!* (abbrev. from *ya obolezako*), O my brother! But there are very many, if we include, as Ludolf has done, all words imitating natural sounds and their compositions with *djed'a* and *god'a* (see num. 92.); for the language exhibits a decided propensity to the use of words of this class.

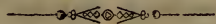
#### 255.

The affixed postposition *fu*, *fi* abbrev. *f*, holds an important place, for it appears at one time to mark the dative case of advantage; at another it is appended to the verb to express the aim of an action; finally it places a whole sentence in such a dependent relation that,



governed by *fu* like a noun, it includes another sentence. An interesting example of the last relation is here given:

*Djuhule djed'e: malanxi god'afi nati d'uftare? — Gadiyo oad'e: ani ati wa na god'ifin d'ufne; mid'an obolezaketi hatun hatefin d'ufe male.* — The first sentence literally means: what to thee - do I on account of - to me - shouldst thou have come, that is: what shall I do to thee that thou hast come to me? hast thou come to me to demand from me a service? Here the question: *malanxi god'a*, is considered as a noun and rendered dependent on *fi*, „on account of.“ Still more peculiar is the answer which literally means: I - thou - something - me - do! on account of - I came not; the corn - of thy brother - a thief - has stolen on account of - I came - but. That is: I came not to ask a service from thee, but to tell thee that a thief has stolen thy brother's corn. Here the imperative sentence, *wa na god'i*, do something for me, is made dependent on *fu*, and so subordinate to the verb, that it means: I have not come on account of the „do something for me!“ — and in the same manner the whole following sentence also governed by *fu*, is joined with the adverb *male*, which always stands at the end of the sentence. — Peculiar constructions of a similar character are very frequent, especially in relative sentences.



### 1. A Prayer.

[The following prayer, communicated by Akafed'e, was composed and offered after the close of a long and bloody war between *Hamb*<sup>a</sup>, his native province and the neighbouring state of *Hamaya*, in which the former suffered many severe calamities. — The editor deemed it proper to explain in notes those words which might occasion difficulties to the learner in looking for them in the Dictionary.]

- |   |  |
|---|--|
| 1. <i>Wacayo laftana, goftako! ati</i>    | Good God of this earth, my Lord!                                 |
| <i>na guba teza, ani zi dyalan taa.</i>   | thou art above me, I am below thee.                              |
| 2. <i>Ho haman nati d'ufe, aka</i>        | When misfortune comes to me,                                     |
| <i>mukni adu narra cabu, ati hama</i>     | as trees keep off the sun from                                   |
| <i>nati cabi, goftako, gadiza na tai!</i> | me, mayest thou keep off misfortune; my Lord, be thou my shadow! |

---

1. *laftana*. This is the only word in the whole prayer of which my brother was unable to ascertain the exact meaning. He formed two suppositions; the first was that *laftana* is a compound of *lafti*, nom. of *lafa*, earth and the demonstrative pronoun *ana*, and the meaning is then that, given in the translation, „God of this earth“; the second, that *laftana* is compounded of the same *ana* and *lafto*, a sacred tree under which religious services are performed, in the same manner as under the *makaniza* and *meeça*. However it may be, *laftana* occurs in the beginning of many prayers as a standing attribute of *Wacayo*. — The final *n* of *dyalan* is the repeated and abbreviated pers. pron. *ani*.

2. *narra*, compounded of *na* and *ira*.

3. *Zi wamad'etan<sup>i</sup> ola, zi wama-  
d'etan<sup>i</sup> bula; batinana bad'te, nan<sup>i</sup>  
d'abin, bae zin<sup>i</sup> d'abu, zababi na  
oltshi.*

Calling upon thee I pass the  
day, calling upon thee I pass the  
night; when this moon rises, do  
not forsake me; when I rise I do  
not forsake thee, let the danger  
pass by me.

4. *Wacayo, goftako, biftun cara  
zodoma, ho dini d'ufe ramoke la-  
fati hin adjexizin, ira cabi; aka  
nu ramo lafati ilalleti, ho fene  
adjefna, ho fene d'ifna. Aka nu  
ramo lafati d'inneti adjefnu, ho  
ati fed'te lafati nu did'teti adjefsta.*

God, my Lord, thou Sun with  
thirty rays, when the enemy comes  
let not thy worm be killed upon  
the earth, keep him off; as we,  
seing a worm upon the earth,  
crush him if we like, spare him  
if we like. As we tread upon  
and kill a worm upon the earth,  
thus if thou pleasest thou crushest  
us upon the earth.

5. *Wacayo hamaf tola zit<sup>a</sup> har-  
kaketi bad'eti ademta, goftako, nun<sup>i</sup>  
adjexizin, nu ramonike, nu zi  
kad'aneti dyirana.*

God thou goest holding the bad  
and the good in thy hand, my  
Lord, let us not be killed, we thy  
worms, we are praying to thee.

6. *Nama hamaf tola himbekuti  
zin<sup>i</sup> d'ukubin; ho gafatoko beke,  
gafatoko bekudide, izat<sup>a</sup> hamad'a,  
iza aka ati fed'te god'i.*

A man who knows not evil and  
good may not anger thee; if once  
he knew it and was not willing  
to know it, this is wicked, treat  
him as it pleases thee.

7. *Ho ini duri himbarre, ati  
Wacayo, goftako, ati barzizi; ho  
afan nama d'agaudide, afanketi  
bara.*

If he formerly did not learn, do  
thou God, my Lord, teach him; if  
he hears not the language of men,  
he learns thy language.

---

3. *wamadetan<sup>i</sup>*, 1<sup>st</sup> pers. s. I. partic. of *wamad'a*. — *bad'te*, 3<sup>rd</sup>  
pers. s. fem. I. pret. of *bā*. — *nan<sup>i</sup>* and *zin<sup>i</sup>* instead of *na hin*  
and *zi hin*.

4. The author could not discover, why *Wacayo* is called here „a  
sun with thirty rays.“ — *d'inneti*, 1<sup>st</sup> pers. plur., *d'id'teti*, 2<sup>nd</sup>  
pers. s. of the I. partic. of *did'a*.

6. *bekudide*, see num. 176. a.



8. *Wacayo zīt<sup>u</sup> god'te binenzaf nama qit'uma kan lafarra tau; mid'an lafa kanarale kan nu dyiranun zīt<sup>u</sup> god'te, nu hingone; atango nu kenninani, ati godiyof mid'an nu kenninani, hodjad'etani mid'an nu marge.*

God, thou hast made all the animals and men that live upon the earth; the corn also upon this earth on which we are to live hast thou made, we have not made it; thou hast given us strength, thou hast given us cattle and corn, we worked with them and the seed grew up for us.

9. *Mid'an nu magarzifteti namni gufnani. Mid'an manati gube; iza mid'an manati gube? zana zīt<sup>u</sup> beka.*

With the corn which thou letst grow for us, men were satisfied. The corn in the house has been burnt up; who has burnt the corn in the house? Thou knowest.

10. *Ani hon nama toko nama lama beke, ani hon idyakotin argen beka; ati oto idyakotin argu bad'tele d'agnaketin bechta.*

If I know one or two men, I know them when I have seen them with my eye; thou, even if thou didst not see them with thine eyes, knowest them by thy heart.

11. *Nama hamat<sup>u</sup> tokot<sup>u</sup> nama qit'uma manaza bazize; hidjolezaf had'a aka ilman gogori gara gara bal'eze.*

A single bad man has chased away all our people from their houses; the children and their mother has he scattered like a flock of turkeys. hither and thither.

12. *Dini adjezeti mutsha guduru had'aza harkai fud'eti gorae; — iza akana qit'uma zīt<sup>u</sup> akana gosisize, — malifi akana god'te? zīt<sup>u</sup> beka.*

The murderous enemy took the curlyheaded child out of his mother's hand and killed him; — thou hast permitted all this to be done so, — why hast thou done so? Thou knowest.

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8. The *f* appended to *binenzaf* is the abbrev. particle *fi*, and. — *lafarra* instead of *lafa ira*. — *mid'an lafa kanarale* etc. see Dict. *ira* and *kana*. — *kenninani* and *hodjad'etani* are participles.

9. *zīt<sup>u</sup> beka*, see num. 219.

10. The final *n* of *hon*, the repeated and abbrev. pers. pron. *ani*. — *argu bad'tele*, see num. 176. b. and Dict. *le*.

13. *Mid'an magarʒifteti idya-  
keñan iltʒifteti nama bêlau  
idyazatin ilaleti obza.*

The corn which thou letst grow  
dost thou show to our eyes; the  
hungry man looks at it and is  
comforted.

14. *Ho mid'an darare bilatshaf  
korabiza fideti iti nacta, awa-  
nifnif bulalan; — kana qituma  
zi harkai d'ufe, ʒit<sup>a</sup> akana goʒize;  
kan ati akana goʒifte? ʒit<sup>a</sup> beka.*

When the corn blooms thou  
sendest butterflies and locusts into  
it, locusts and doves; — all this  
comes from thy hand, thou hast  
caused it to be done so; why hast  
thou done so? Thou knowest.

15. *Goftako, nama zi kad'ad'uf  
d'izi! Aka hatun mid'an orma hatte  
aban mid'an hid'u, akana ati hin-  
hid'in, goftako; marara hid'eti  
mararan hikta.*

My Lord, spare these who pray  
to thee! As a thief stealing an-  
other's corn is bound by the owner  
of the corn, thus do not thou bind  
O Lord; binding the beloved one  
thou settest free with love.

16. *Hon ani zi marare, akana  
na hiki, ana garakotinan zi ka-  
d'ad'a; hon ani garakotin ʒin ka-  
d'ad'u, ati nan natu; hon ani ga-  
rakotin ʒin kad'ad'a, ʒit<sup>a</sup> beka,  
ati na nata.*

If I am beloved by thee, so set  
me free, I entreat thee from my  
heart; if I do not pray to thee  
with my heart, thou hearest me  
not, if I pray to thee with my  
heart, thou knowest it and art  
gracious unto me.

## 2. A Morning Prayer.

*Ya Wac<sup>a</sup> nagan na bultshite  
nagan na oltshi. Ede inand'aca  
karakora kan naga naf god'te,  
ya Wac<sup>a</sup>, milkiko na gadyetzi.*

O God thou hast let me pass  
the night in peace, let me pass  
the day in peace. Wherever I  
may go, upon my way which thou

15. This whole sentence from „Aka“ to „hikta“, is a little obscure,  
and the thought, that God may use us sinners according to his  
mercy and not according to our guilt, is expressed in rather a  
strange manner.

Morning Prayer. *inand'aca*, see num. 158. — *karakora* is com-  
pounded of *kara*, *ko* and *ira*. —

*Dubad'e, dubiza nati d'owi; belawe, vi'ta nati d'owi; gufe, badjika nati d'owi; zi wamad'etan ola, gofta goftan cabne.*

madest peaceable for me, O God, lead my steps. When I have spoken, keep off calumny from me; when I am hungry, keep me from murmuring; when I am satisfied, keep me from pride; calling upon thee I pass the day, O Lord, who hast no Lord!

### 3. An Evening Prayer.

*Ya Wac\* nagan na oltshite, nagan na bultshi, gofta goftan cabne; zi male dyaban hindyiru, tokitchi gidin cabne. Harkake dyaladan ola, harkake dyaladan bula, had'ikozi, abankozi.*

O God thou hast let me pass the day in peace, let me pass the night in peace, O Lord, who hast no Lord; there is no strength but in thee, thou alone hast no obligation. Under thy hand I pass the day, under thy hand I pass the night, thou art my mother, thou my father.

### 4. Letter from Aga to Akafed'e.

(See Dictionary pag. XIII.)

*Aga Akafed'ef.*

Munich Oct. 16<sup>th</sup> 1840.

*Naga, naga! fayaketi! Ano d'ufa djed'etani d'iben na cabe; ano aman d'ufa, ya firako, ano yom d'ufu bad'ef ati gafatoko kod'u.*

Peace, peace! thy health! Though I have promised to come yet an obstacle has prevented me; but I come soon, my dear, and if I do not come, come thou to me.

*Ati naga olle had'a? Ati mal hodjad'ta? Hidjolen zi bira kuno, ya obolezako ziti garid'a? Ya obolezako ati faya cabte irga bia kana d'ufte? namni biakana ziti garid'a?*

Hast thou passed this day in peace? what business art thou engaged in? are those boys who are with thee, kind towards thee, my brother? Hast thou been healthy

---

Evening Prayer. *dyaladan*, the *da* is an insignificant transition-syllable (see num. 160), *n* the abbrev. pers. pron. *ani*.



*Ati bia kana dyalad'ta garanke? Ano bia kana dyalad'a, ano obolezakodif oboletiko guda yada male.*

since thou hast come into this country? Are the people kind towards thee and lovest thou this country in thy heart? I like it, but I think very much on my brothers and sisters.

*Ya obolezako wuyi biaketi bad'te yo, ati „Bulgun na ñad'a“ djed'te? Ati garanke zin zodanneo? Ano guda zodad'era, ano garankokeza guda biz'an na rafame. Ano Galla guda wadjin biakoti baetan' unu guda dubanna guda zodanna. Unu garbitcha wadjin d'ufnerra, unu mid'an hinñanu, wuyi ñanu, ibida garakeña keza nu ñad'a. Unu guda huganerra, garakeña nu yana; unu rafu dad'abne, unu tau dad'abne, milo na bobae had'uma boru ademna biyo kana keza; biyonkuno fana nu guba guda.*

My brother, when thou departedst from thy home hast thou also said „the *Bulgu* will eat me“? Wast thou much afraid in thy heart? I was much terrified and the waters in my heart were greatly agitated. I left home with many Gallas, we talked much and were very anxious. We travelled with a slave-merchant and had no corn to eat, and when we ate, the fire in our hearts devoured us. We became very thin for our hearts were solicitous, we could not sleep, we could not stand, our feet burned for we always walked in the sand; the sand scorched the soles of our feet very much.

*Bia Galade kuno iz'eno guda hamtud'a; bia Djellaba kana hamad'a; bia Massur kana irgan d'ufe ano gari rafa, gari d'uga, gari ñad'a. Bia Massuriti goftanko nama guda tokoti na gurgure, ini na garid'a, hori na kenne. T'ino*

The country of the Galade is very bad, as also that of the Djellaba. In Massur where I came, I slept well and drank well and ate well. In Massur my master sold me to a nobleman; he was kind towards me and gave me all that I needed.

- 
4. *Ano* instead of *ani*. — *had'a* instead of *har'a*. — *ano garan-kokeza guda* etc. see Dict. p. 153. under *raza*. — *unu* instead of *nu*. — *hinñanu*, *hin* and *ñad'a*. — *had'uma* inst. of *har'uma*. — *iz'eno*; *iz'e* inst. of *iz'i*; the affixed *no* is unknown to the editor. — *Djellaba*, merchants, slave-traders. — *Mussur* or *Massur*, the vulgar Arabic name of Cairo. — *kitabte*, Arab.

*tureti nama gari tokoti na kenne,  
nama kana wadjin ama taa.*

After a short while he gave me  
to a kind man with whom I still  
remain.

*Ama gafa ati kana kitabte ani  
wa zi dabala; iza kana kitabe nama  
na barzisu kanati zi erga.*

When thou hast written to me  
I will add more; what I have  
written here I send to thee by  
the man who is my teacher.

*Nagaiti buti.*

Sleep in peace.

*Otshu Aga.*

## 5. Answer to the foregoing.

*Akafed'e Agaf.*

Munich Oct. 21<sup>st</sup> 1840.

*Ya obolezako, nu Wacayon iza  
ha tolu djena, kan ini nagade  
hamtu kanara nu fud'e irge ga-  
riti nu fide. Yomun ani bad'e  
ani inanyade: Wacago hamad's'u-  
daf abako harkaf had'ako harka  
na bazen djed'e; wau, akana  
miti, ini irge gariti na cabe. O  
hiyadin, ya obolezako ati dandese  
warrake hinagartu „d'ad'an ibidti  
bue kindebiu“. Gallan gudumtu  
had'azadif abaza bae oto garanza  
bou tau; ati had'akedif abake hi-  
nagartu obzi tai. Hamana izanif  
kad'ad'u, Wacayo aka gariti izan  
ha bultshu.*

O my brother, let us thank God  
that he took us from those bad  
merchants and brought us to a  
good place. When I departed I  
thought: God has let me go out  
from the hand of my mother and  
my father to do me evil; no, it  
was not so, he conducted me to  
a good place. O do not think, my  
brother, that thou wilt not be able  
to see thy family again, as „butter  
fallen into the fire comes not back“. Many Gallas who went from the  
hands of their mothers and fathers  
sit with weeping hearts; though  
thou shouldst not see thy mother  
and thy father again, be comforted!  
Better pray for them, that God  
may let them live as happily as  
possible.

*Atamini kan nãnu garakeñati  
nu bua nuo abdin cabnu, ini-  
yadna hoyu, hara mo boru nu*

How could that which we ate  
agree with us? we had truly no  
hope, since we thought, to-day or

*fud'aniti ademu djeneti. Izan Amhara zodad'aniti halkan ademu d'amodz'a kana keza. Yomuzana nu akana hiyane ini irge gariti nu cabudaf nu ademsize, halkan aka gariti rafna hinzene. Ho Wacayo djed'e ini infullafad'a; maltu beka ho ati gudad'te kobake ademu dandese goftanke biaketi zi ergufdyira. O ya obolezako mali djed'te yomuzana had'ike, ho ati djed'te: namni na gurgureti bia ani himbekneti na geze; namitshi tok ufiti na fud'e na gudize; ani gudanani „had'akedif abake barbadi“ nan djed'e, djed'ta. Yomuzana laminkedif obolonike ziti yateti zi zimti!*

*Ani hidjole na wadjin dyirtu kana wadjinan dubad'a: atamiti had'odinkeñaf abodinkeña bulu? djeneti nu homan agarru akanuman yadofna male. Nu arfanu teñeti wahwadjin kana hazofna, — ati kobake tezeti garaketin hazofta „atamiti had'ikodif abanko bula?“ djed'eti; — Wacayon kad'ad'u, ini Galla ziti ha ergu.*

*Nagan hafi hama nu wal agaruti.*

to-morrow they take us. Being afraid of the Amharas they travelled at night in the cold. We did not imagine at that time he caused us that painful travelling for our good; we did not think that we should again enjoy a quiet sleep at night. What God has promised he performs; who knows whether thy master, when thou art grown up and able to go alone, will not send thee into thy fatherland! O my brother, at that time what will thy mother say when thou tellest her: I was sold and carried to a country that I did not know; and there a man took me to himself and educated me, and when I was grown up he said: „seek now thy mother and thy father“. On that day thy relations and brothers will pour out to meet thee.

I and these boys who are with me speak often together: how is it with our mothers and fathers? — we see nothing and think in vain. But there are four of us and we speak together, — thou sittest alone and speakest in thy heart: how is it with my mother and my father? — Pray to God, that he may send thee a Galla.

Rest in health until we meet again.

*Akafed'e Dalle.*





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Gedruckt bei Dr. Franz Wild.

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Galla. prob. cognate with (possibly an  
offshoot of) alliteral class.

Not an offshoot from the primary before the  
subst. class formation.

Apparently the have mixed or corrupted  
in grammatical peculiar. by other tongues.

Why not. course 2.c. and then family lang.  
altered by alliteral? Because structure  
of syllables & have throughout alliteration  
of allit. lang. which would not have  
alliter. to this similitude without. question  
marks of the subst class formation.

Affinities with alliteral

Verb endings in a

Causative in za ce. in sa

Redupl. & frequent.

Syllabification.

Fig of onomatop. shows euphony tendency.

Two syllab. roots(?)

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Verbs.

za or sa is plain - d'a. I dare say  
is connected with & denotes original form  
of -da & -nga (a euphonic) into si K.

Change of za (sa) into fa. explains Sonaheli

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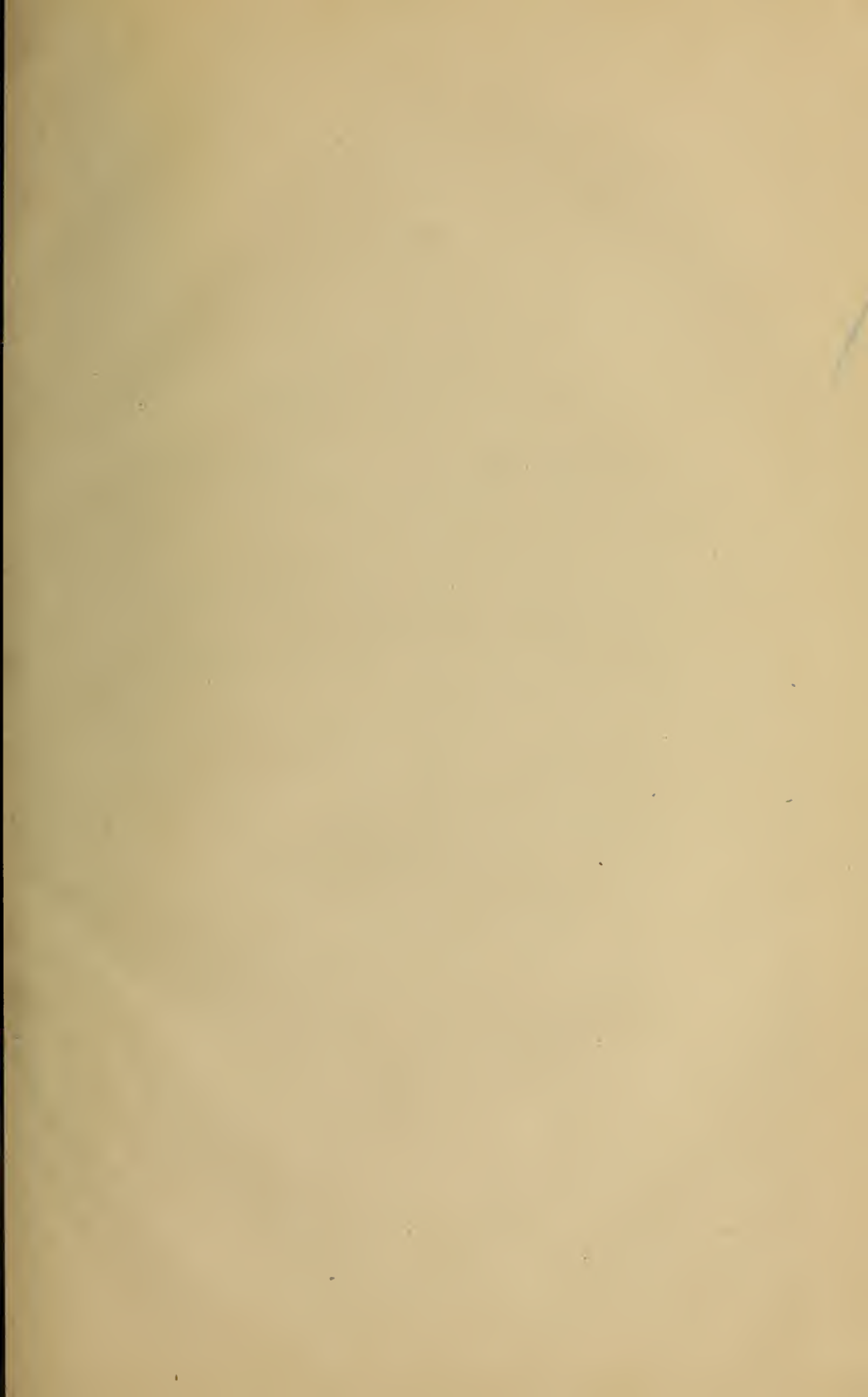
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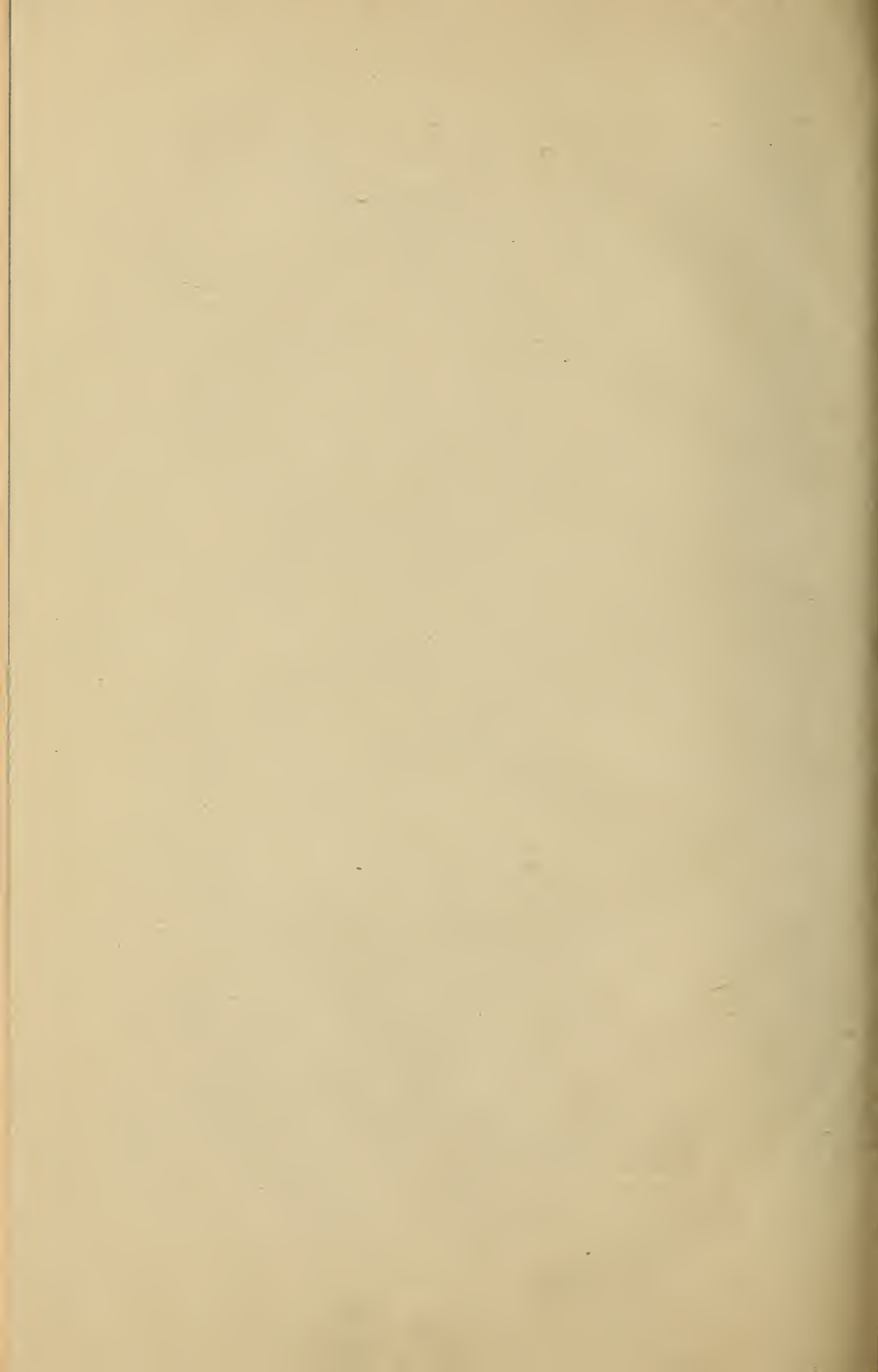




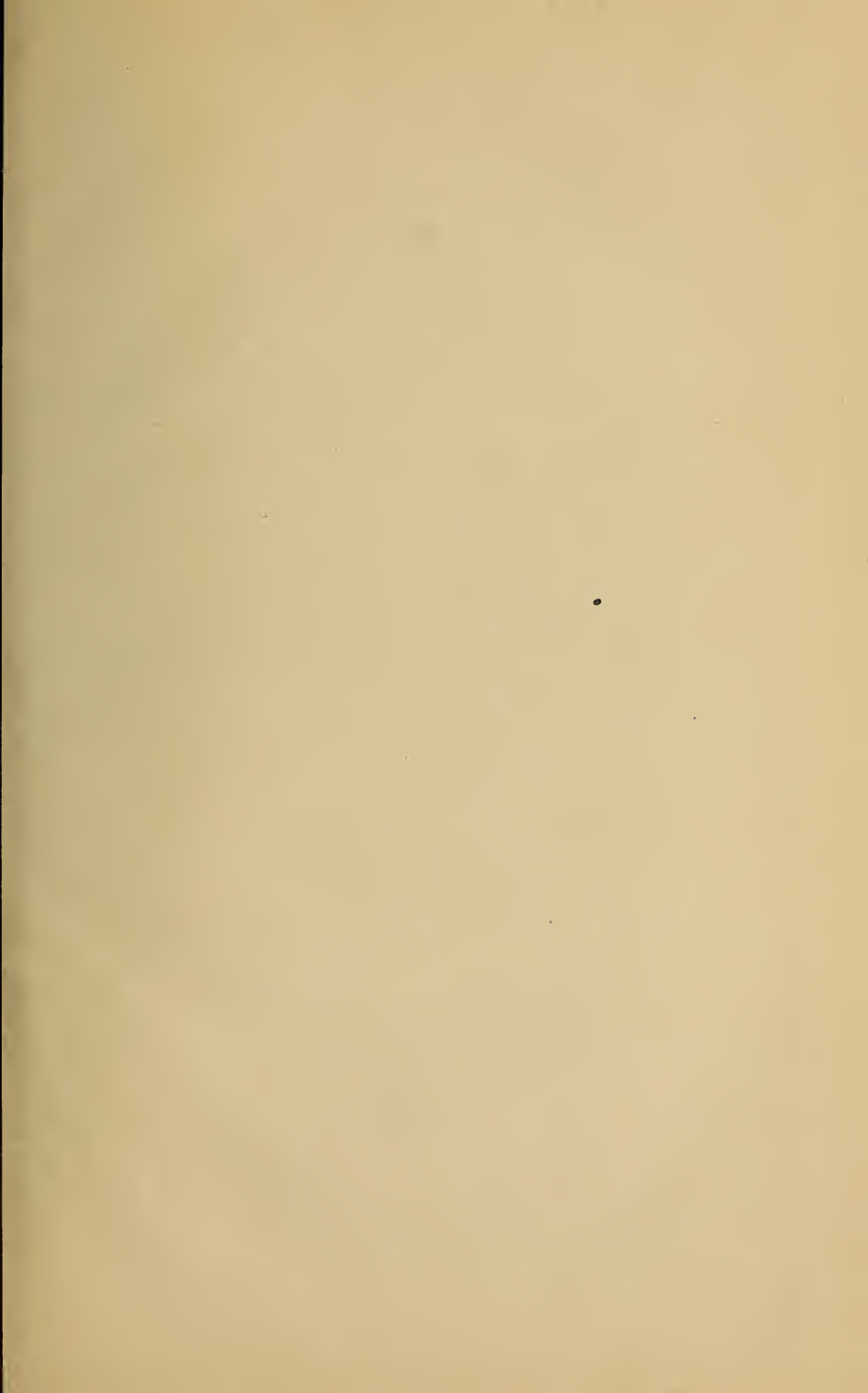


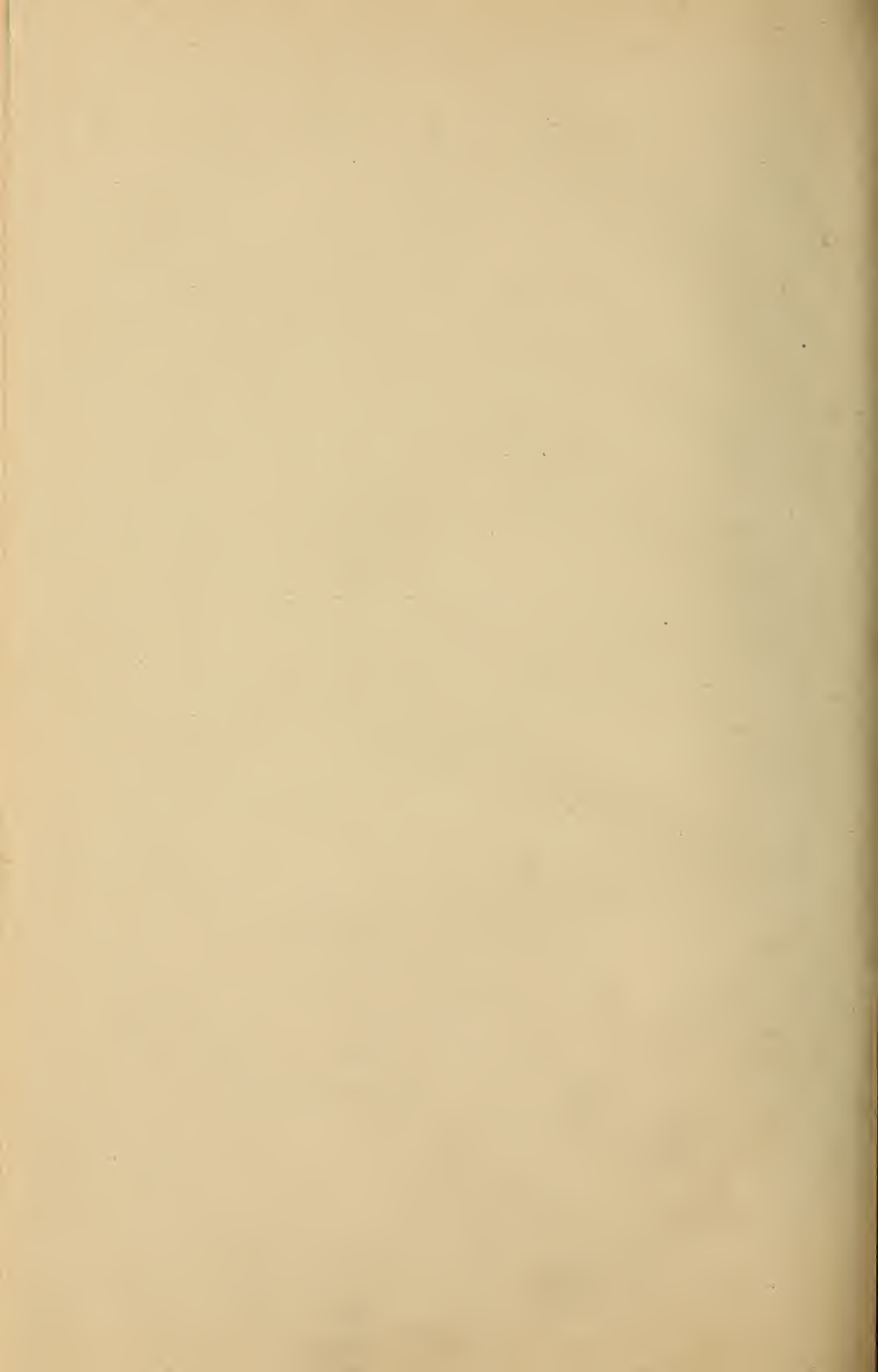


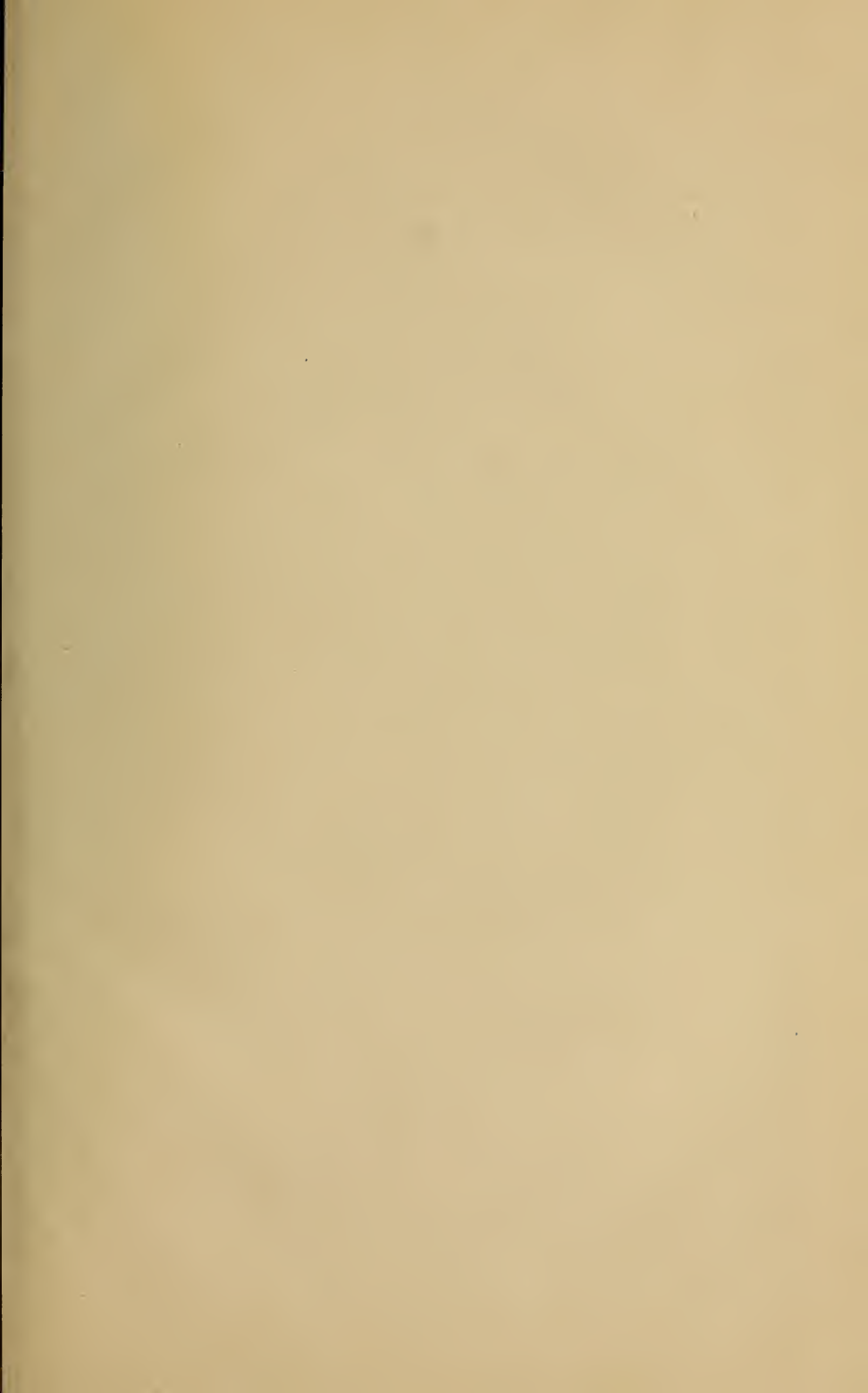




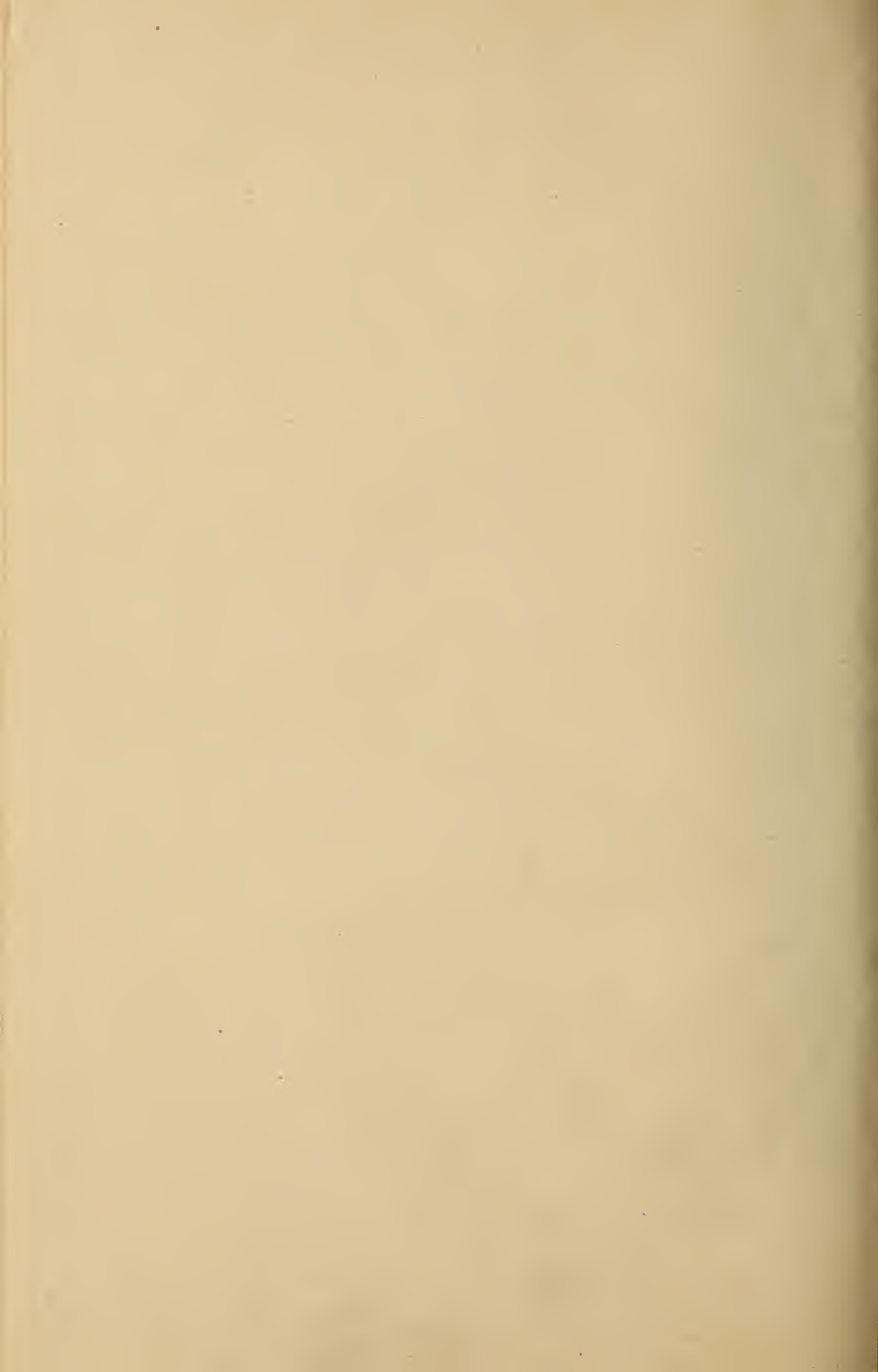


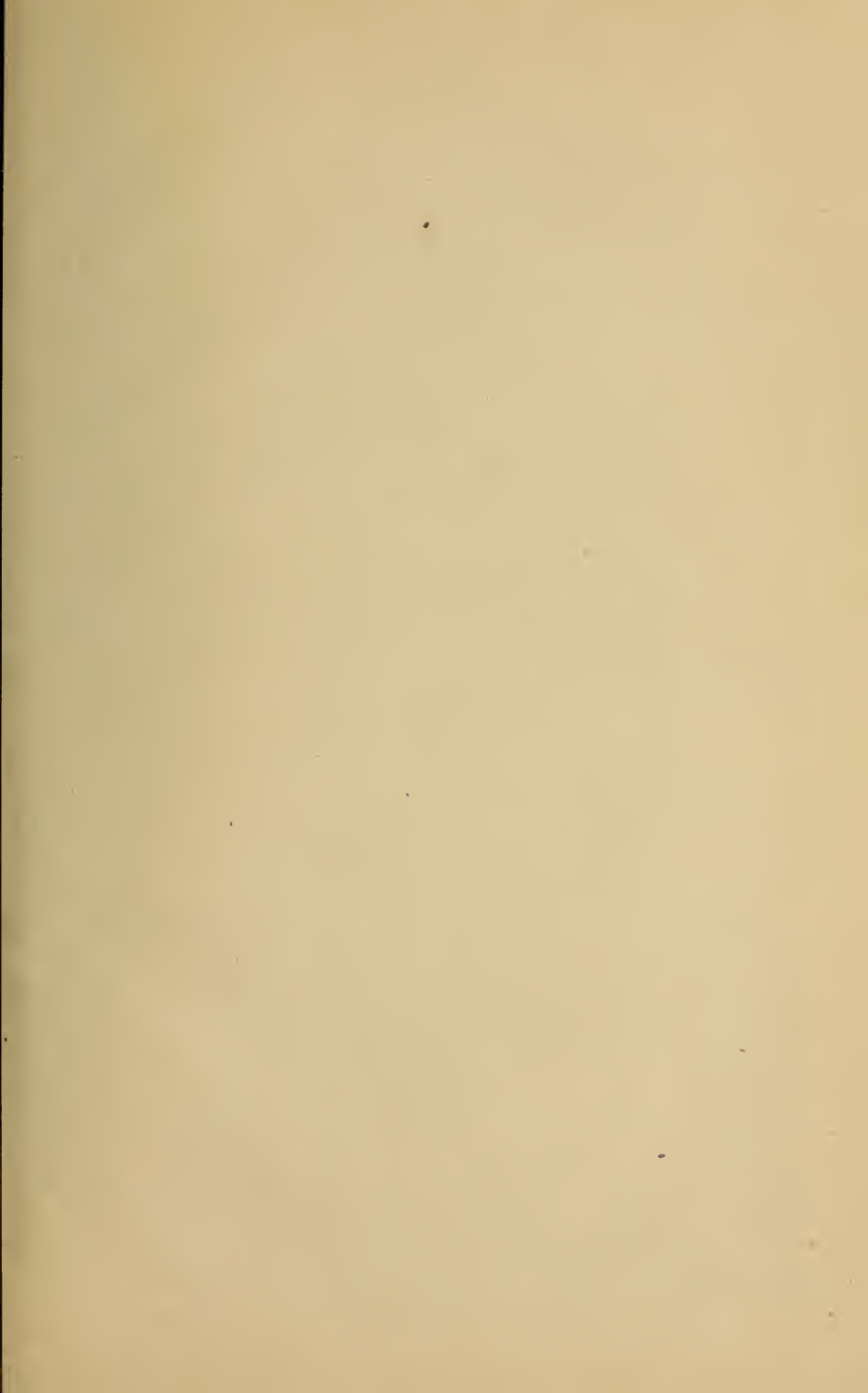






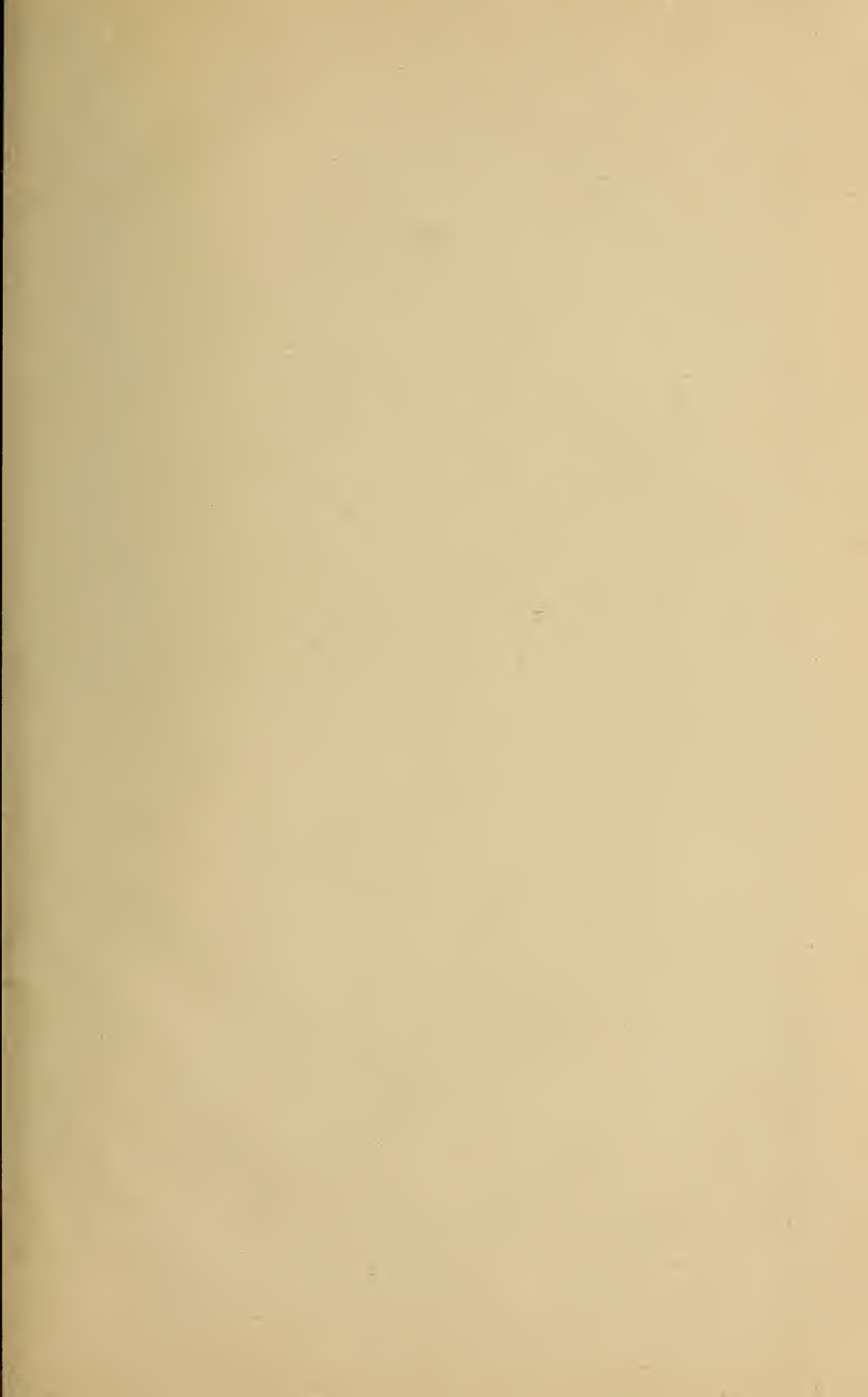


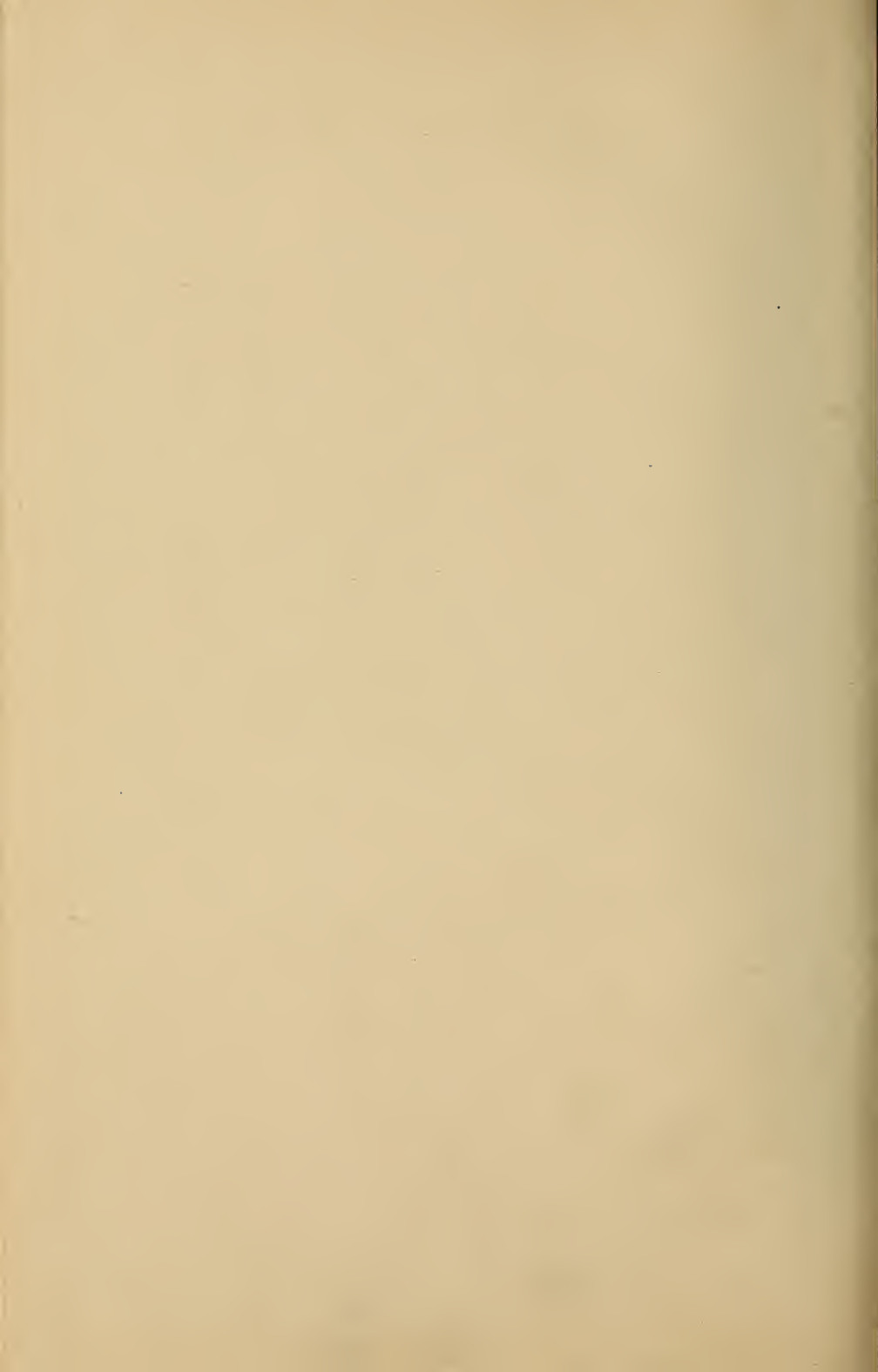


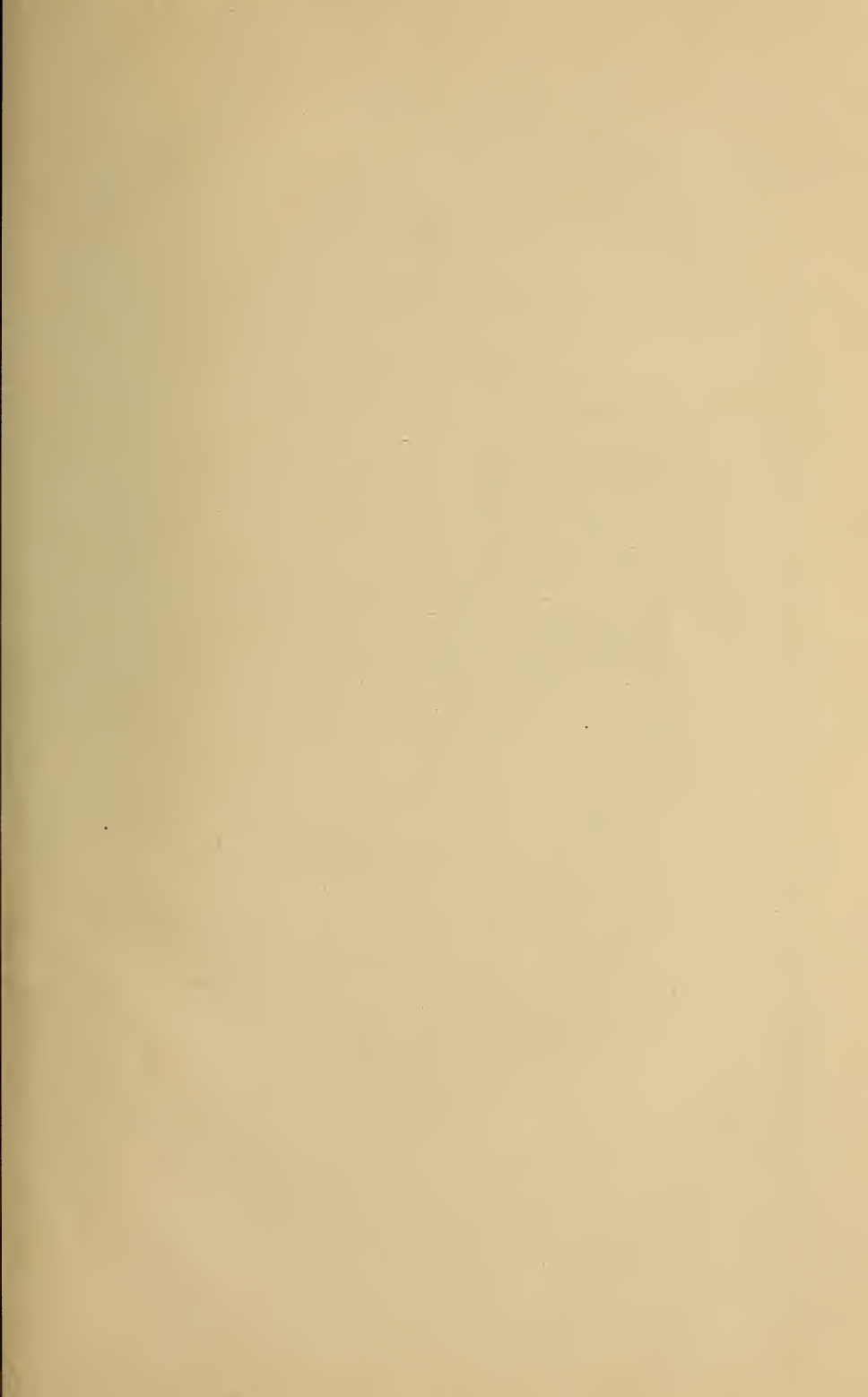


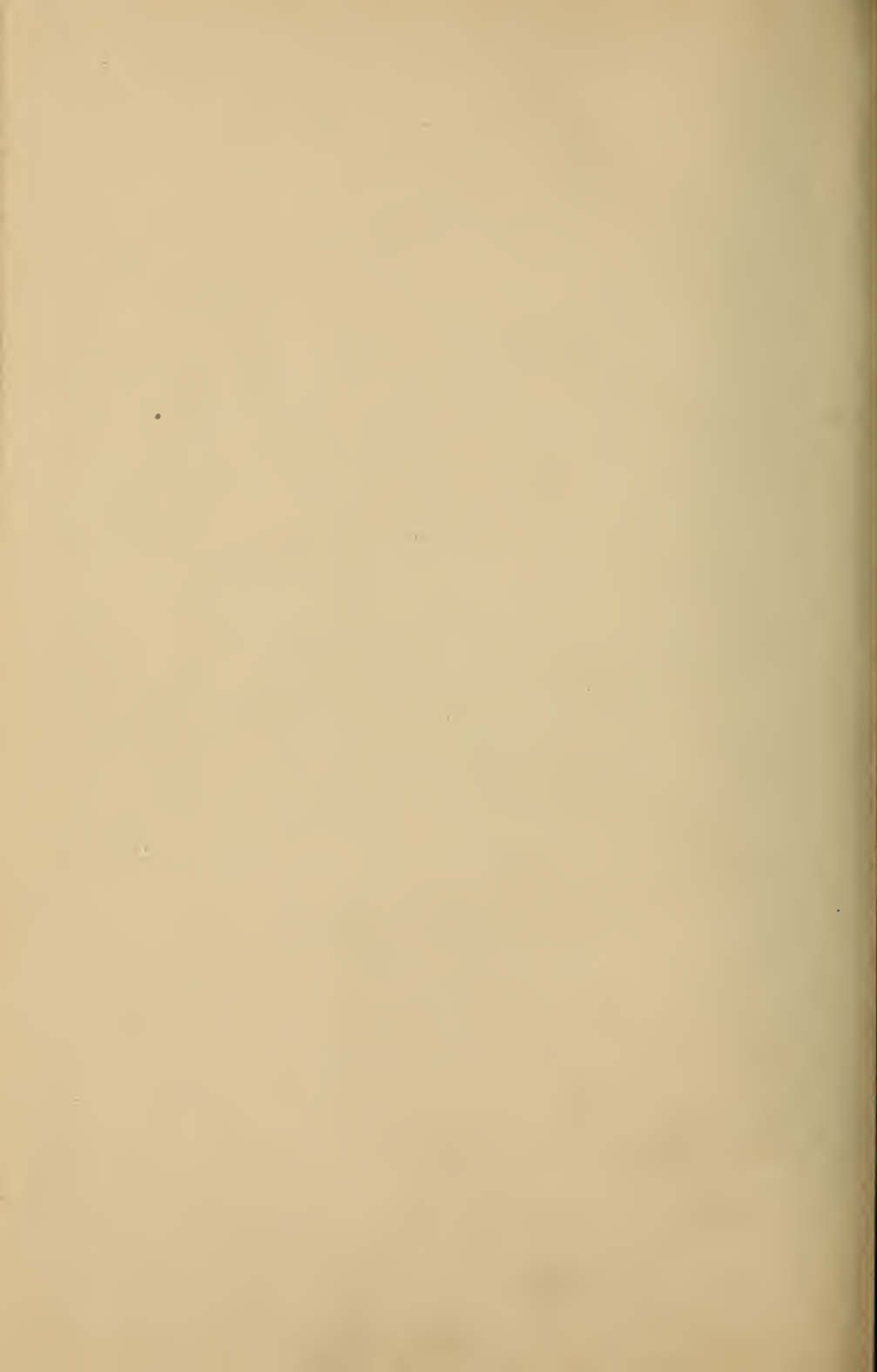
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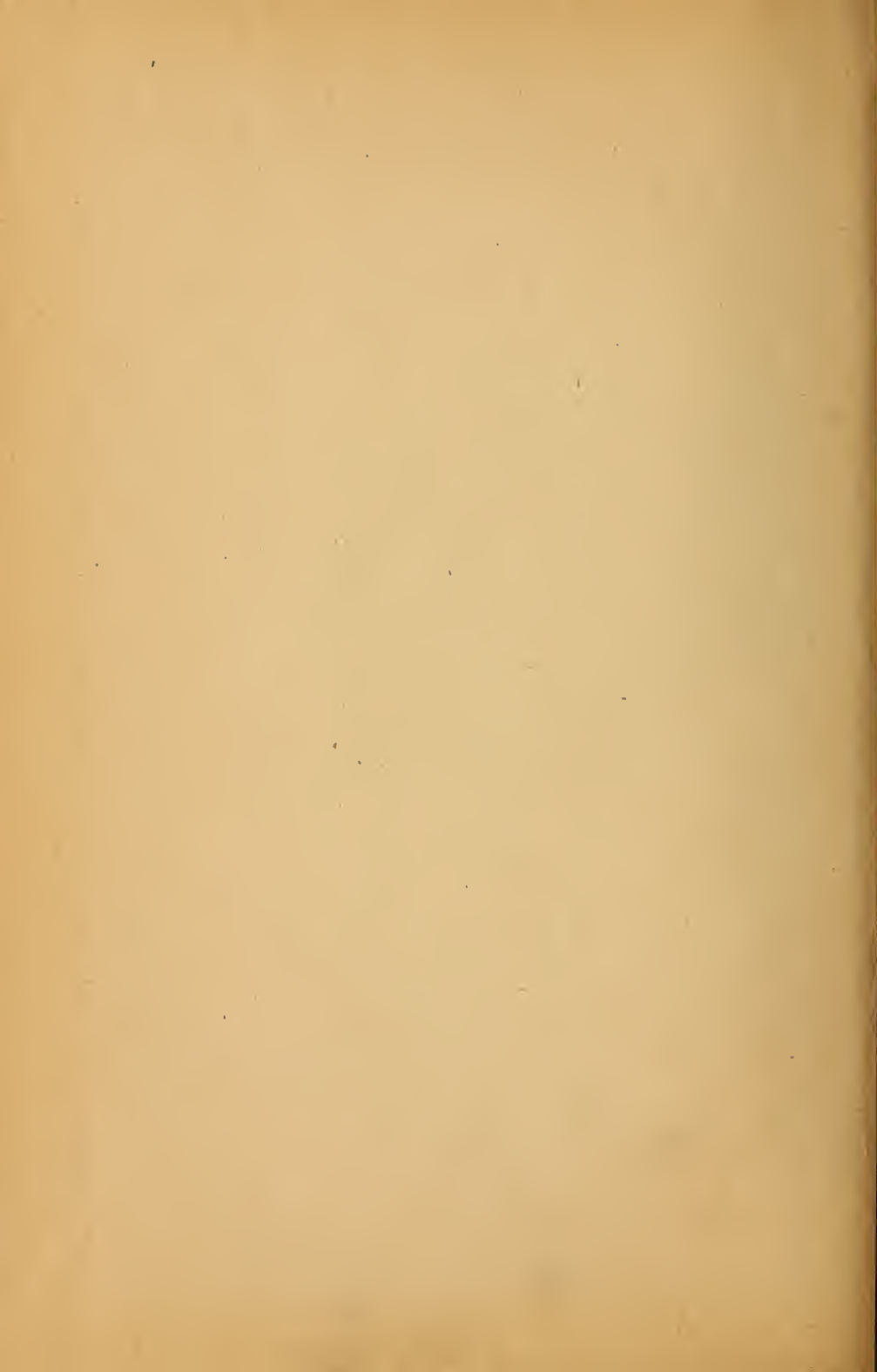




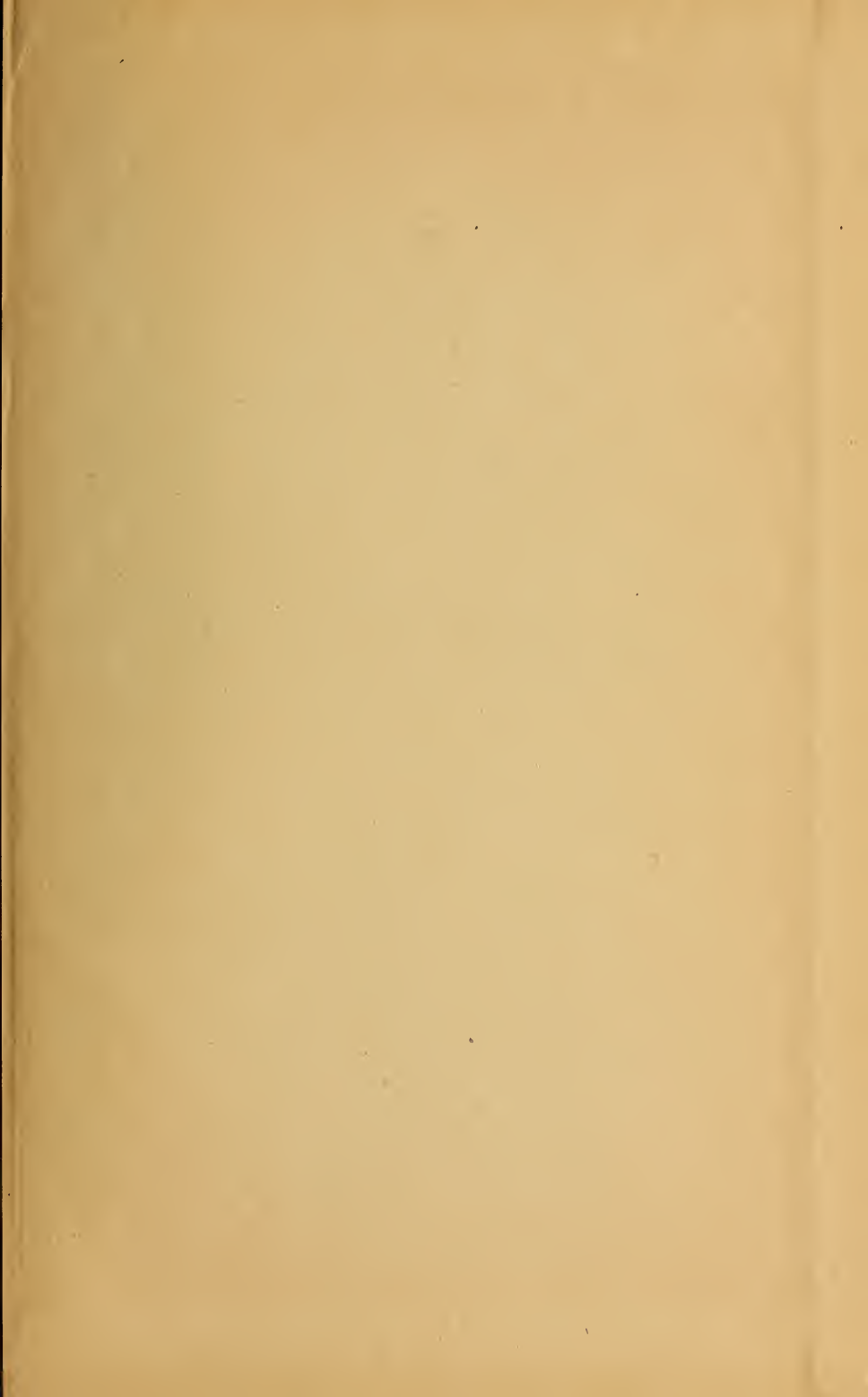


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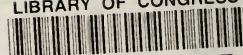








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